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THE

# OXYRHYNCHUS PAPYRI

PART VII

*HUNT*

THE EGYPT EXPLORATION FUND

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EGYPT EXPLORATION FUND

GRAECO-ROMAN BRANCH

Graeco-Roman Memoirs

# THE OXYRHYNCHUS PAPYRI

[Grenfell and Hunt]

## PART VII

*EDITED WITH TRANSLATIONS AND NOTES*

BY

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WITH SIX PLATES

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# PREFACE

The great majority of the papyri published in the following pages, including the chief literary pieces, were discovered in the season of 1905–6; a few come from the finds of the years 1903 and 1904, and one or two in the non-literary section from those of 1897.

In editing these texts I have unhappily lacked the co-operation of the friend and colleague with whom I have worked in partnership since the foundation of the Graeco-Roman Branch. The effects of his absence are, I fear, likely to be apparent to the readers of this book not only in its somewhat reduced size, which on the present occasion corresponds with our advertised intentions more closely than has frequently been the case. In particular, the principal novelty here produced, the Callimachus papyrus (1011), happens to abound in problems for the solution of which a second pair of eyes would have been more than usually valuable. In these circumstances it is a matter for much satisfaction that I have again been able to obtain the generous assistance of Professor U. von Wilamowitz-Moellendorff, who has made important contributions to the reconstruction and interpretation of the new classical fragments (1011–1015), especially of 1011. For some further helpful suggestions on the last-named text I am indebted to Professor Gilbert Murray; while Professor U. Wilcken has very kindly looked through the proofsheets of the non-literary documents, and they have naturally profited not a little from his criticism.

I regret that the promised excursus on the excavations and topography of Oxyrhynchus has had to be postponed, and that I cannot undertake that it will be included in the volume for 1910, which will consist of another instalment of the Oxyrhynchus Papyri. But a plan of the site has been prepared, and I hope that its appearance will not be much longer delayed.

ARTHUR S. HUNT.

Queen's College, Oxford,
December, 1909.

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# NOTE ON THE METHOD OF PUBLICATION AND LIST OF ABBREVIATIONS

THE general method followed in this volume is the same as that in Parts I–VI. Of the new literary texts, two, **1011** and **1013**, are printed in a dual form, a literal transcript being accompanied by a reconstruction in modern style. In other cases, and in the fragments of extant authors, the originals are reproduced except for division of words, capital initials in proper names, expansion of abbreviations, and supplements of lacunae. Additions or corrections by the same hand as the body of the text are in small thin type, those by a different hand in thick type. Non-literary documents are given in modern form with accentuation and punctuation. Abbreviations and symbols are resolved; additions and corrections are usually incorporated in the text and their occurrence is recorded in the critical apparatus, where also faults of orthography, &c., are corrected if they seemed likely to give rise to any difficulty. Iota adscript has been printed when so written, otherwise iota subscript is employed. Square brackets [ ] indicate a lacuna, round brackets ( ) the resolution of a symbol or abbreviation, angular brackets ⟨ ⟩ a mistaken omission in the original, braces { } a superfluous letter or letters, double square brackets ⟦ ⟧ a deletion in the original. Dots placed within brackets represent the approximate number of letters lost or deleted; dots outside brackets indicate mutilated or otherwise illegible letters. Letters with dots underneath them are to be considered doubtful. Heavy Arabic numerals refer to the texts of the Oxyrhynchus papyri in this volume and in Parts I–VI, ordinary numerals to lines, small Roman numerals to columns.

The abbreviations used in referring to papyrological publications are practically those adopted in the *Archiv für Papyrusforschung*, viz.:—

P. Amh. = The Amherst Papyri (Greek), Vols. I–II, by B. P. Grenfell and A. S. Hunt.

*Archiv* = *Archiv für Papyrusforschung*.

B. G. U. = Aeg. Urkunden aus den K. Museen zu Berlin, Griechische Urkunden.

P. Brit. Mus. = Greek Papyri in the British Museum, Vols. I–II, by F. G. Kenyon; Vol. III, by F. G. Kenyon and H. I. Bell.

C. P. R. = Corpus Papyrorum Raineri, Vol. I, by C. Wessely.
P. Fay. = Fayûm Towns and their Papyri, by B. P. Grenfell, A. S. Hunt, and D. G. Hogarth.
P. Flor. = Papiri Fiorentini, Vol. I, by G. Vitelli.
P. Gen. = Les Papyrus de Genève, Vol. I, by J. Nicole.
P. Goodsp. = Greek Papyri from the Cairo Museum, by E. J. Goodspeed (University of Chicago Decennial Publications).
P. Grenf. = Greek Papyri, Series I, by B. P. Grenfell, and Series II, by B. P. Grenfell and A. S. Hunt.
P. Heidelberg = Veröffentlichungen aus der Heidelberger Papyrussammlung, Vol. I, by A. Deissmann.
P. Leipzig = Griech. Urkunden der Papyrussammlung zu Leipzig, Vol. I, by L. Mitteis.
P. Leyden = Papyri Graeci Musei Antiquarii Lugduni-Batavi, by C. Leemans.
P. Oxy. = The Oxyrhynchus Papyri, Parts I–VI, by B. P. Grenfell and A. S. Hunt.
P. Reinach = Papyrus grecs et démotiques, by Théodore Reinach.
P. Strassb. = Griech. Papyrus der K. Universitätsbibliothek zu Strassburg im Elsass, Vol. I, Parts 1–2, by F. Preisigke.
P. Tebt. = The Tebtunis Papyri, Part I, by B. P. Grenfell, A. S. Hunt, and J. G. Smyly; and Part II, by B. P. Grenfell, A. S. Hunt, and E. J. Goodspeed.
P. Tor. = Papyri Graeci Regii Taurinensis Musei Aegyptii, by A. Peyron.
Wilcken, *Ost.* = Griechische Ostraka, by U. Wilcken.

# I. THEOLOGICAL FRAGMENTS.

## 1007. Genesis ii, iii.

5 × 16·2 cm. Late third century. Plate I (recto).

These few verses from the second and third chapters of Genesis are contained on a fragment of a vellum leaf, which, like the Genesis papyrus from Oxyrhynchus already published (**656**), appears to be of an unusually early date. The text is in double columns, written in a medium-sized upright uncial which can hardly be later than the end of the third century, at any rate. A date anterior to the third century has been claimed for two vellum leaves, the *Kretes* fragment at Berlin (*Berl. Klassikertexte* v. 2. 17), attributed to the first century, and a fragment in the British Museum of the *De Falsa Legatione* which Kenyon assigns to the second (*Palaeogr. of Greek Papyri*, p. 113). Of the latter no facsimile has been published, but the age of the former seems to have been considerably exaggerated, and it may be doubted whether either of them is to be separated from the present example by a very wide interval. The columns of **1007**, which contained about 33 lines, may be estimated to have measured some 16·5 cm. in height, the leaf having been of a rather square shape, not much taller than it was broad, like that of the *Kretes*. No stops occur; a short blank space in l. 25 marks the close of a chapter. θεός is contracted in the usual way, but ἄνθρωπος, πατήρ and μήτηρ are written out in full, and the only other compendium used is a most remarkable abbreviation of the so-called Tetragrammaton, which in the Septuagint is regularly represented by κύριος. This abbreviation consists of a doubled Yod, the initial of the sacred name, written in the shape of a Z with a horizontal stroke through the middle, the stroke being carried without a break through both letters; the same form of Yod is found on coins of the second century B. C. This compendium exactly corresponds with that employed in Hebrew MSS. of a later period, יי, which,

as Dr. Cowley informs me, occurs in the tenth century and no doubt goes back to a much earlier epoch. As is well known, it was a peculiarity of the version of Aquila to write the Tetragrammaton in the archaic Hebrew letters instead of translating it by κύριος; but neither the earlier nor later Hebrew forms of the Tetragrammaton, nor the Greek imitation of the later form, ΠΙΠΙ, has previously appeared in the text of a Greek MS. of the LXX, except the Hexapla fragment published by C. Taylor, *Cairo Palimpsests*, p. 26. A decided tendency to omit the word κύριος was, however, observable in the early Oxyrhynchus papyrus (**656**), where in one passage a blank space was originally left in which the missing word was supplied by a second hand. Possibly the scribe of that papyrus or its archetype had Hebrew symbols before him which he did not understand, or the archetype had been intended to show the Hebrew symbols and they had not been filled in. At any rate, in the light of the present example, the question may be raised whether Origen's statement (*in Ps.* ii) that 'in the most accurate copies the (sacred) name is written in Hebrew characters' was intended to apply, as is commonly assumed, only to the copies of Aquila's version.

Apart from the substitution of the Tetragrammaton for κύριος, the text, though interesting, is not so far as it goes particularly notable. As usual, it evinces no pronounced affinities with any one of the chief extant MSS., but agrees here with one, there with another. In two passages, again (ll. 20 and 28), it sides with some of the cursives against the earlier MSS. evidence, in one of them (l. 20) having the support of citations in the New Testament and in Philo.

Verso.

Col. i.

. . . . . .
[εις το προσω]πον αυτου πνοην ii. 7
[ζωης κ]αι εγεν[ετ]ο ο ανθρωπ[ος
[εις] ψυχην ζωσαν και εφυτευσεν
ZZ ο θς παραδεισον εν Εδεμ κ[α]
τα ανατολας και εθετο εκει τον
[ανθρωπο]ν ον επλασεν και
[εξανετειλεν ο θς ετι εκ τ]ης γης
. . . . . .

Col. ii.

. . . . . .
απο παντος ξυλου του εν [τω πα ii 16
ραδεισω βρωσει φαγη απ[ο δε του
ξυλου του γεινωσκειν κ[αλον
και πονηρον ου φαγεσ[θε απ αυ
του η δ αν ημερα φαγη [απ αυτου
θανατω αποθ[α]νεισ[θε και ει
πεν ZZ ο θς ου κα[λ]ο[ν ειναι τον
ανθρωπον μονο[ν ποιησωμεν
αυτω βοηθον κ[ατ αυτον και ε
[πλ]ασεν ο θς ετ[ι
. . . . . .

Recto.

Col. i.

. . . . . .
[αυτ]ης εληφθη αυτη ενεκεν ii. 23
[τουτο]υ καταλειψει ανθρωπος
[τον π]ατερα και την μητερα και
[προσ]κολληθησεται προς την
γυναικ]α αυτου και εσονται οι δυο
[εις σαρκα] μιαν και ησαν οι δυο
[γυμνοι ο τ]ε Αδαμ και η γυνη
[αυτου και ου]κ ησχυνοντο ο δε iii. 1
[οφις ην φρο]νιμωτατος παν
των των θηρ]ιων των επι της
. . . . . .

Col. ii.

. . . . . .
κεν τω ανδρι [αυτης μετ αυτης iii. 6
και εφαγοσαν κα[ι διηνοιχθη
σαν οι οφθαλμοι τω[ν δυο και ε
γνωσαν οτι γυμνοι ησα[ν και ερ
ραψαν φυλλα συκης και εποιη
σαν εαυτοις περιζωματα και
ηκουσαν την φω[ν]η[ν του θυ
περιπατ[ουντος
. . . . . .

2. The letters are very faint and uncertain. Possibly the article was omitted, as in some cursives and other authorities.

4. On the abbreviation of the Tetragrammaton cf. introd.

12. *φαγη* (so E) suits the space better than *φαγη*[*σθε* (AM). The *η* is directly beneath *η* of *φαγη* in l. 9, final *ν* of *γεινωσκειν* and *εσ* of *φαγεσθε*, and so eight letters are the most that would be expected, whereas *φαγη*[*σθε* would give ten. But as the ends of the lines are not kept very even and final letters are sometimes considerably compressed, such inferences have little security.

18. *αιτη* is omitted in E.

20. *πατερα αυτου . . . μητερα αυτου* AEM. *αυτου* after *πατερα* is omitted in the citations of this passage in Philo, Matt. xix. 5, Ephes. v. 31, &c., after *μητερα* in one of Philo's two quotations, Matt. xix. 5, Mark x. 7, Ephes. v. 31, &c., as well as by several cursives.

21. *προς την* [*γυναικ*]*α*: so *D*EM; *τη γυναικι* A, and the citations in Matt., Mark, and Ephes.; cf. the previous note.

26. *φρο*]*νιμωτατος*: *φρονιμωτε*[*ρος*] D.

28. *και* is added before *τω ανδρι* in AELM, but is omitted by some cursives as well as in the Armenian and Ethiopic versions.

29. The form *εφαγοσαν* here seems to be peculiar to this MS. Such forms appear sporadically in the papyri from the second century B.C., e.g. P. Tebt. I. 24. 11 *κατήλθοσαν*: cf. Mayser, *Grammatik*, p. 322.

34. *την φω*[*ν*]*η*[*ν*: so ALM; *της φωνης* E.

*του θυ*: *κυριου του θεου* MSS., but the space seems too short for the abbreviation of the Tetragrammaton as well as *του θεου*. *κυριου* is omitted in one of two citations of this passage by Theodoret.

## 1008. 1 CORINTHIANS vii–viii.

26·5 × 14 cm. Fourth century.

A fairly preserved leaf from a papyrus book, covering parts of the seventh and eighth chapters of the First Epistle to the Corinthians. The handwriting, a good-sized sloping uncial, may be assigned on its own evidence to the second half of the fourth century, and to this date the accompanying documents, which were of the late fourth or early fifth century, also point; **1009** and the Callimachus papyrus (**1011**) were discovered at the same time as this leaf. A rough breathing is occasionally used, and a mark of elision is found in l. 7; a small comma, which is often not more than a dot, is sometimes employed to separate syllables when consonants occur in juxtaposition, and the same symbol is added after final consonants other than *ν* and *ς*. Punctuation is effected by means of blank spaces, which, in the case of longer pauses, are exaggerated and accompanied by a marginal coronis, the next line being at the same time made to protrude slightly to the left (ll. 63 and 70). In addition to the common theological contractions that of *κοσμος* (ll. 36 and 40) is noticeable.

The text is not without interest. On the whole it is a good one, generally agreeing with the earliest uncials BℵA; for some exceptions see notes on ll. 1, 29, and 43. Noteworthy coincidences with B may be remarked in ll. 29 (punctuation), 41, and 61. A reading found in one cursive of the tenth century, *πνεῦμα Χριστοῦ* for *πνεῦμα θεοῦ* in vii. 40, reappears in l. 68. There are also five peculiar variants, at ll. 5, 46, 49, 54, and 57; of these the last two are probably merely due to lipography.

Verso.

| | | |
|---|---|---|
| | ⟦σπα⟧σθω εν ακροβυστια τις κε[κλ]η | vii. 18 |
| | [ται] μη περιτεμνεσθω η περιτ[ο] | |
| | [μη] ουδεν εστιν και η ακροβυστια | |
| | ⟦ουδ⟧εν εστιν αλλα τηρησις εντολω̄ | |
| 5 | [θῡ] εκαστος εν τη κλησει εν ᾗ εκλη | |
| | [θη] εν ταυτη μενετω δουλος εκλη | |
| | ⟦θη⟧ς μη σοι μελετω αλλ' ει και δυνα | |
| | [σαι] ελευθερος γενεσθαι μαλλον χρη | |
| | [σαι] ο γαρ' εν κ̄ω̄ κληθεις δουλος απε | |
| 10 | [λε]υθερος κ̄ῡ εστιν ομοιως ο ελευ | |

[θερ]ος κληθεις δουλος εστιν Χυ
[τι]μης ηγορασθητε μη γεινεσθε
[δο]υλοι αν[[θ]]ων εκαστος εν ὡ εκλη
[θη] αδελφοι εν τουτω μενετω πα [
[ρα] θω̄ π[ερι] δ[ε] των παρ[θ]ε[νω]ν ε >
[πι]ταγην κῡ [ουκ εχω γ]νωμην δε δ[ι
[δ]ωμι ως ηλ[εημε]νος ὑπο κῡ πιστο[ς
[ει]ναι νομιζω ουν τουτο καλον ὑ
[πα]ρχειν δι[α] την ενε[σ]τωσαν ανα[γ
[κη]ν οτι κ[αλ]ον ανω̄ τ[ο] ουτως ειν[αι]
[δε]δεσα[ι] γυναικι μη ζητει λυσιν
[λε]λυσαι απ[ο γ]υναικος μη ζητει
[γυ]ναικα ε[αν] δε [και γ]αμησης ουχ'
[η]μαρτες [και] εα[ν γη]μη η παρθε
[ν]ος ουκ' η[μα]ρτ[εν θ]λειψιν δε τη
[σα]ρκι εξου[σιν οι τοιου]τοι εγω δε
[υ]μων φε[ι]δομαι του]το δε φημι
[αδ]ελφοι ο [καιρος συνε]σταλμενος
[εσ]τιν λ[οιπον ινα και] οι εχ[ο]ντες γυ
[ν]αικας ω[ς μη εχον]τες ωσιν και
[οι] κλαιον[τες ως μη] κλαιοντες
[κα]ι οι χαι[ροντες ως] μη χαιρον
[τε]ς και οι [αγοραζον]τες ως μη κα
[τε]χοντες [και οι χρω]μενοι τον κο
[σμ]ον ως μ[η καταχρ]ωμενοι παρα
[γε]ι γαρ το σ[χημα του] κμοῡ τουτου
[θε]λω δε ὑμ[ας αμερι]μνους ειναι
[ο α]γαμος [μεριμνα τα] του κῡ πως

Recto.

[αρεσ]η τω κω̄ ο δε γαμησας μερ[ι]μνα
[τα] του κμοῡ πως αρεση τη γυν[αικι
και μεμερισται και η γυνη η [αγα
μος και η παρ'θενος μεριμνα [τα του

κῡ ϊνα η αγια και σωματι και [πνατι
η δε γαμησασα μεριμνα τα το[υ κμου
πως αρεση τω ανδρι τουτο δ[ε προς
το ϋμων συμφορον λεγω ου[χ ινα
βροχον ϋμιν επιβαλω αλλα π[ρος
το ευσχημον και ευπαρ'εδρο[ν τω
κω απερισπαστους ειναι ε[ι δε
τις ασχημονειν επι την παρ[θενον
αυτου νομιζει εαν η ϋπερ'ακ[μος
και ουτω οφιλει γεινεσθαι ο θ[ελει
[ποιε]ιτω ο[υχ]' [αμαρτα]νει γαμε[ιτω
σαν [ος δ]ε εστ[ηκεν τη] καρδια α[υτου
εδραιος μη εχων [ανα]γκην εξο[υσι
αν δε εχει περι του ϊ[δ]ιου θελη[μα
[το]ς και το[υ]το κεκρ[ικ]εν τη ϊδ[ια
καρ'δια τηρειν την εαυτου π[αρθε
νον καλως ποιησ[ει] ωστε κα[ι ο γα
μιζων τη[ν ε]αυ[του π]αρθενον [κα
λως ποιησε[ι κ]αι ο [μη] γαμιζω[ν
κρεισ'σον π[οιησ]ει γυνη δε[δεται
εφ οσον χρο[νον] ζη [ο αν]ηρ' αυτ[ης
εαν δε κο[ιμηθη ο αν]ηρ' ελευ[θε
ρα εστιν [ω θελει γαμ]ηθην[αι μο
νον εν κ[ω μακαριω]τερα δε [εστιν
εαν ουτως μ[ειν]η κατ]α την εμ[ην
γνωμην δ̣οκω δε κα]γω πνα X[υ ε
χειν π[ερι δε τω]ν ειδωλο[θυτω̄ viii. 1
οιδαμεν οτ[ι παντες γ]νωσιν [εχο
μεν η γνω[σις φυσιοι] η δε αγ[απη
οικοδομει [ει τις δοκ]ει εγνω[κε
ναι τι ουπ[ω εγνω κ]αθως δε[ι γνω
ναι ει δε τι[ς αγαπα το]ν θν ου[τος
εγνωσται ϋ̈[π αυτου ] περι τ[ης

1. *τις κε⌈κλ⌉ηται*: so D*FG; *κεκληται τις* ℵAB, W(estcott)–H(ort), *τις εκληθη* DᵉEKL, T(extus)–R(eceptus).

5. The addition of *εν* before *ἡ* is peculiar to the papyrus.

10. *ομοιως*: so ℵAB, W–H; *ομοιως και* KL, T–R, *ομοιως δε και* DEFG.

11. ℵ*FG place *εστιν* after *χριστου*.

12. The first *ε* of *γεινεσθε* has been converted from an *ι*.

13–14. In DEFG *αδελφοι* follows *εκαστος*. *εκληθητε* D*.

14–15. *πα⌈ρα⌋*: so ℵBDEF, &c., W–H; but *πα⌈ρα | τω⌋* (A, T–R) would be an equally suitable reading.

20. *κ⌈αλ⌋ον*: D*FG add *εστιν*.

23. *γ⌈ημησης*: so ℵB (*γαμηση* A), W–H; *γημης* KL, T–R, *λαβης γυναικα* DEFG.

24. *γη⌈μη*: the papyrus may of course have had *γαμη* with D*FG. *η* before *παρθενος* is omitted by BFG, and bracketed by W–H.

25. *τη*: *εν τη* D*FG. *ουκ* should have been *ουχ* before *ημαρτεν*, as in l. 23.

28. *ο ⌈καιρος*: so ℵAB, &c., W–H; *οτι ο καιρος* DEFG, T–R.

29. *⌈εσ⌋τιν λ⌈οιπον*: so D*, but without interpunction; *εστιν το λοιπον* ℵAB (*εστιν·* B), *εστιν· λοιπον εστιν* FG, *το λοιπον εστιν* DᵉEKL. *ἐστίν· τὸ λοιπὸν* W–H with v. l. *ἐστὶν τὸ λοιπόν*, (*συνεσταλμενος·*) *τὸ λοιπόν ἐστιν* T–R.

34. *τον κο⌈σμ⌋ον*: so ℵAB, W–H; *τον κοσμον τουτον* D*FG, *τω κοσμω τουτω* ℵᵉDᵇᵘᵉEKLP, T–R.

39. *⌈αρεσ⌋η*: so ℵABDEFG, W–H; *αρεσει* KLP, T–R. The same variation occurs in ll. 40 and 45.

41–2. *και μεμερισται*: so ℵABD: om. *και* DᵉEFGKL.

*και η*: om. *και* D*E.

*γυνη η ⌈αγα⌋μος και η παρθενος*: so BP; *γυνη η αγ. και η παρθενος η αγ.* ℵAFᵇ, *γυνη και η παρθενος η αγ.* DEFGKL.

The reading and punctuation of the papyrus coincides with that adopted by W–H (= B); *μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος. ἡ ἄγαμος κτλ.* T–R, and so Tischendorf with the addition of *και* before and after *μεμερισται*.

43. *και* is read after *αγια* by ℵBFGKL; om. AD. [*και*] W–H.

*σωματι και ⌈πν(ευμ)ατι*: so DEFGKL, T–R; *τω* is added before both words by ℵAB, W–H.

44. *τα τ⌈ο⌋υ κ(οσ)μου*: om. B.

45. *αρεση*: cf. note on l. 39.

46. *υμων*: *υμων αυτων* MSS. *συμφορον* is also the reading of ℵ*ABD*, W–H; *συμφερον* ℵᵉDᵉEFGKL, T–R.

48. *ευπαρεδρο⌈ν*: so ℵABDE, &c., W–H; *ευπροσεδρον* K, T–R.

49. *απερισπαστους ειναι*: *απερισπαστως* MSS.

50–1. D* places *νομιζει* before *επι την παρθενον*.

53. *γαμειτω* D*FG.

54. *τη⌋*: *εν τη* MSS., but the inclusion of *εν* would make the supplement rather long for the lacuna, and its omission, which was easy after the preceding *-εν*, is supported by l. 57. T–R omits *αυτου* with KL.

55. *εδραιος* is placed after *εστηκεν* in ℵᵉKL, T–R.

56. *δε*: om. A.

57. *τη*: *εν τη* MSS.; cf. l. 54, note.

*ἰδια καρδια*: so ℵAB, W–H; *καρδια αυτου* DEFGKL, T–R.

58. *τηρειν* ℵAB, W–H; *του τηρειν* DEFGKL, T–R.

59. *ποιησ⌈ει⌋*: so ℵAB, W–H; *ποιει* DEFGKL, T–R.

γα̣μ(ε)ιζων: so ℵABDE, W–H; εκγαμιζων KLP, T–R. γα̣μιζων suits the papyrus better and is further confirmed by l. 61.

60. τη̣ν ε̣αυ̣του π̣αρθενον: so ℵA, W–H; την παρθενον εαυτου BDE and W–H as v. l., om. KL, T–R.

61. ποιησε̣ι: so B; ποιει ℵADEKL, W–H (with v. l. ποιησει), T–R.

κ̣αι ο: so ℵ*ABDEFG, W–H; ο δε ℵᶜKL, T–R.

γαμιζα̣ν̣: so ℵ*ABDEFG, W–H; εκγαμιζων ℵᶜKL, T–R. Cf. l. 59.

62. π̣οιησ̣ει ℵAB, W–H; ποιει DEFGKL, T–R. There is no room at the end of the line for νομω which is added after δεδεται by ℵᶜDᵇᶜEFGL (so T–R); νομω is omitted by W–H with ℵ*ABD*.

64. κ̣ι̣μηθη: και κοιμηθη Dᶜ L, κεκοιμηθη (= και κοιμ.) FG, αποθανη A.

αν̣ηρ: so ℵABK, W–H; ανηρ αυτης DEFGL, T–R.

68. It is impossible to tell whether the papyrus had δε (ℵADEFGKL) or γαρ (B). W–H put the latter in the text and the former in the margin.

χ̣[ριστο]ν: so the cursive 17; θεου other MSS.

72. It is practically certain that the papyrus agreed with ℵAB (so W–H) in omitting δε after ει. δε is added by DEFGKL, T–R.

εγνω̣κε̣ναι: so ℵABDEFG, W–H; ειδεναι KL, T–R.

73. ουπ̣ω: so ℵAB, W–H; ουδεπω DEFGKL, T–R.

εγνω: the papyrus certainly omitted ουδεν which is added here by DᵇᶜEKL (T–R), and probably read εγνω with ℵABD*FG (W–H) rather than εγνωκε with DᶜEKL (T–R).

75. περι τ̣ης: the papyrus did not agree with DᶜE in reading περι δε της βρωσεως in place of the better supported περι της βρωσεως ουν (περι δε της γνωσεως D*).

## 1009. PHILIPPIANS iii, iv.

15·1 × 11·1 cm. Fourth century.

Probably this fragment, containing parts of some verses from the Epistle to the Philippians, belonged to the same codex as **1008**, with which it was found. At first sight it does not appear to do so, for the writing is rather smaller and the ink, instead of being black, is of a brown colour; but the formation of the letters is closely similar, the height and breadth of the column would be approximately the same, and punctuation is effected, as in **1008**, by means of blank spaces, not stops. A rough breathing is also occasionally employed (l. 34; cf. **1008**. 5); the supposed circumflex accent in l. 26 is perhaps a misformed breathing.

The textual qualities of this leaf bear also a general resemblance to those of **1008**. Its tendency is to support the three chief MSS., though it does not agree at all consistently with any one of them, and occasionally strikes out a line of its own. A remarkable coincidence with the Sinaiticus occurs in ll. 25–6, but against this may be set discrepancies in ll. 2 and 16. Disagreements with B

may be noted in ll. 8 and 10. For the order of the names Ἰησοῦ Χριστῷ in l. 15 a parallel is only to be found in the versions, while the variants in ll. 10, 19, and 36 are apparently not otherwise recorded.

Recto.

. . . . . .

[επι τη πιστει του γνω]ναι αυτον και iii. 9
[την δυναμιν της ανασ]τασεως αυτου
[και κοινωνιαν των] παθηματων
[αυτου συνμορφιζο]μενος τω θα
[νατω αυτου ει πως] καταντησω εις
[την εξαναστασιν τη]ν εκ νεκρων
[ουχ οτι ηδη ελαβον] η ηδη τετελει
[ωμαι διωκω δε ει κατ]αλαβω εφ ω
[και κατεληφθην υπο $\overline{\text{Χ}}$]υ αδελφοι ε
[γω ουπω λογιζομαι ε]μαυτον κατει
[ληφεναι εν δε τ]α μεν οπισω
[επιλανθανομενος] τοις δε εμπρο
[σθεν επεκτεινομε]νος κατα σκο
[πον διωκω ει]ς το [βρ]αβιον της α
[νω κλη]σεως του $\overline{\text{θυ}}$ εν $\overline{\text{Ιυ}}$ $\overline{\text{Χω}}$ οσοι
[ουν τελ]ειοι τουτο φ[ρο]νωμεν και
[ει τι ετ]ερως φρονειτ[ε] και [τ]ουτο
[ο $\overline{\text{θς}}$ υμι]ν αποκαλυψ[ει ] πλην εις
[ο εφθασ]ατε τω αυτω [στ]οιχειν συν
[μιμηται] μου γινεσθε [αδ]ελφοι και

Verso.

. . . . . .

φρο[νειν εν $\overline{\text{κω}}$ ναι ερωτω και σε iv. 2
γνησιε συζ[υγε συνλαμβανου αυταις
αἵτινες εν [τω ευαγγελιω συνη
θλησαν μοι [μετα και Κλημεντος
και των συν[εργων μου και των λοι

πων ὧν τα ο[νοματα εν βιβλω ζω
ης χαιρετε [εν κ̄ω̄ παντοτε παλιν ερω
χαιρετε το [επιεικες υμων γνω
σθητω πασ[ιν α̅ν̅ο̅ι̅ς̅ ο κ̄ς̄ εγγυς
μηδεν μερ[ιμνατε αλλ εν παντι
τη προσευ[χη και τη δεησει μετα
ευχαριστια[ς τα αιτηματα υμων
γνωριζεσθ[ω̄] προ[ς τον θ̄ν̄ και η ει
ρηνη του θ̄[ῡ] ἡ ὑπερ[ε]χο[υσα παν
τα νουν φρ[ου]ρησει τας κ̣[αρδιας υ
μων και τ[α ν]οηματα κ[αι τα σωμα
τα ὑμων [εν] X̄ω̄ Ī̄ῡ το λο[ιπον αδελ
φοι οσα ε[στι]ν αληθη ο[σα σεμνα
οσα δικα[ια] οσα αγια οσ[α ευφημα

1. The ι of γνω]ναι has the appearance of a τ, perhaps caused by the running of the ink.

2. ανασ]τασεως: γνωσεως ℵ*.

3. κοινωνιαν των]: κοινωνιαν ℵAB, την κ. DEFGKL. των is added in ℵ^cADEFGKL, but omitted in ℵ*B. κοινωνιαν alone will not fill the lacuna, and the papyrus must have had either την or των, but probably not both. κοινωνίαν W–H, τὴν κ. τῶν T–R.

4. It is of course not certain that the papyrus did not read συμμορφουμενος, with ℵ^cD^cEKL, T–R, or συνφορτειζομενος with FG.

6. τ]ην εκ νεκρων: so ℵABDE, W–H; των νεκρων KL, T–R.

7. ελαβον]: D*EFG add η ηδη δεδικαιωμαι.

8. The addition of και after ει would unduly lengthen the supplement. και is omitted in ℵ*D*E*FG but added by AB and others, W–H, T–R.

9. It is impossible to say exactly what stood in this lacuna, which is longer by the space of one letter than those of the preceding six lines. Some MSS. omit και (DEF, for instance), others including ℵA have Χριστου Ιησου, and the spelling κατελημφθην has better support than κατεληφθην. If και be omitted, [κατελημφθην υπο Χ̄ῡ Ī]υ would suit the papyrus not less well than the reading adopted. W–H give καὶ κατελήμφθην ὑπὸ Χριστοῦ [Ἰησοῦ]: T–R has καὶ κατελήφθην ὑπὸ τοῦ (so KL) Χριστοῦ Ἰησοῦ.

10. ουπω: so ℵAD, W–H text, ου BD^cEFGKL, W–H marg., T–R. The position of εμαυτον, which ordinarily follows εγω, is peculiar.

12. τοις δε: εις δε τα D*FG.

14. ει̣ς: so ℵAB, W–H; επι DEFGKL, T–R.

15. Ι(ησο)υ Χ(ριστ)ω: so the Syriac and Aethiopic; εν κυριω Ιησου Χριστω D*EFG, εν Χριστω Ιησου other MSS., W–H, T–R.

16. φ[ρο]νωμεν: so most MSS., W–H, T–R; φρονουμεν ℵL (ουν φρ. ℵ).

19. εφθασ]ατε: εφθασαμεν MSS. The papyrus agrees with ℵ*AB and W–H in reading simply τω αυτω [στ]οιχειν. ℵ^cKL add κανονι, τυ αυτο φρονειν (so T–R), DEFG have το αυτο φρονειν, τω αυτω (α. κανονι D^cE) στοιχειν (συνστοιχειν FG).

22. *γνησιε συζ[υγε*: this order, which has much the strongest support, is inverted in KL, T–R. There are some faint marks above the *ζ* which might be interpreted as an over-written *ν* (*συνζυγε*), but they are not certainly ink.

24. It is clear that *και*, which is omitted in D*EFG, stood in the lacuna.

25–6. The papyrus agrees with ℵ* against other MSS., which read *και των λοιπων συνεργων μου ων*.

29. A adds *τοις* after *πασιν*.

34. *θ(εο)ῦ*: *Χριστου* A.

36. *και τ[α ν]οηματα κ[αι τα σωμα]τα*: the ordinary reading here is *και τα νοηματα*, but FG and some other minor authorities substitute *σωματα* for *νοηματα*. The papyrus is peculiar in having both.

## 1010. 6 EZRA.

8·4 × 5·6 cm. Fourth century. Plate I (recto).

Oxyrhynchus has already presented us with several fragments in the original Greek of theological works extant, entirely or in part, only in translations,—the *Apocalypse of Baruch* (**403**), the conclusion of the *Shepherd of Hermas* (**404**), Irenaeus, *Contra Haereses* (**405**; cf. P. Oxy. iv. p. 264), the *Acts of Peter* (**849**); and there is now to be added to the list the following specimen of the Greek of 6 Ezra, as modern scholars call the apocalyptic writing which appears in the printed editions of the Vulgate as 4 Ezra, chapters xv–xvi.

This specimen is but a short one, extending to three verses only (xvi. 57–9) which are inscribed on a vellum leaf comparable for its miniature dimensions to **842**, the fragment of a lost Gospel. There, however, the size of the writing was more in proportion with that of the leaf than is the case in **1010**, where the letters are of medium size, so that ten or eleven are the usual complement of a line, and twelve lines fill the page. The upright and neat though rather heavily formed uncials may be attributed to the fourth century. No stops occur nor other signs beyond a diaeresis; the usual horizontal stroke above a vowel at the end of a line represents a *ν*. On the recto (flesh-side), which is numbered at the top *μ̄*, the writing is well preserved, but on the other side of the leaf it is rubbed and sometimes indistinct, though only in one place (ll. 21–2) is there a real doubt about the reading.

The sixth book of Ezra was written during a period of persecution, and James (*Texts and Studies*, iii. 2, p. lxiv) following Gutschmid (*Zeitschr. f. wissensch. Theol.* iii. 1860) places the date of composition about A. D. 268; Weinel, however (*Neutest. Apokryphen*, p. 312), holds that the time cannot be fixed more definitely than between A. D. 120 and 300. An Egyptian origin has often been postulated, and the discovery of this early fragment at Oxyrhynchus,

though of course not conclusive, to some extent strengthens that hypothesis. That the Latin version which alone exists was made from Greek is evident from the use of such words as *rumphea* in the passage quoted below; Dr. Charles believes, on the strength of certain Hebraisms, that some Jewish document lies behind, but that is a question which does not here arise. Resemblances to passages in 6 Ezra have been pointed out in Books xi (ix) and xii (x) of the Sibylline Oracles, but with that doubtful exception no traces of the document have been recognized in Greek, and there are very few early references in Latin. The oldest certain quotations are those of the English writer Gildas, who lived in the sixth century, though it has been supposed that there is an allusion to xvi. 60 in Ambrose, *Ep.* xxix.

Two recensions of the Latin version are to be distinguished, a French and a Spanish, of which the principal representatives respectively are the MSS. SA and CM.[1] In 6 Ezra (= 4 Ezra xv–xvi), according to the conclusions of Dr. James (*op. cit.*, p. lxxvii), the Spanish text, though it has often preserved right readings, is the less trustworthy on the whole; moreover in xv. 59–xvi. 32, of which the first verse figures on our leaf, S parts company with A and joins CM, but the text of A, which is supported by the quotations of Gildas, remains generally preferable. A comparison of the two versions with the Greek bears out this criticism. The text of SA may be said to be very literal, though it displays a tendency towards compression (58 ἐν τοῖς ὄρεσι καὶ μετεώροις = *in montibus*, 59 πάλιν ἐκ δευτέρου = *rursum*) and variation of wording (57 διαφθαρήσεται = *interient*, 58 διαφθαρήσονται = *peribunt*). That of CM is marked by the same tendencies, but is also less faithful in other ways. Thus in v. 57 *ipse* (*ipsa*) is not in the Greek, *rumphea* (SA) though not a Latin word, is closer than *gladio* (CM) which is used again later in the verse to translate μαχαίρῃ, and *subvertentur* is a much less exact rendering of συντριβήσονται than *conterentur*; and in v. 59 *manducabunt carnes suas* retains the original order which in CM is made to conform to the commoner Latin usage. On the other hand the repetition of the possessive adjective in *suum sanguinem* must be placed to the credit of CM, and in v. 59, where S and CM coincide and there is a serious divergence from A, the Greek, though the reading is unfortunately uncertain, is evidently closer to the version of SCM than that of A, which is corrupt; cf. note *ad loc.*

A slight difficulty is raised by the occurrence mentioned above of the numeral μ at the top of the recto. Does this refer to the fortieth leaf or the

[1] Since the Bensly-James edition (1895), two valuable MSS. of the twelfth century have come to light, one at Brussels, described by Donatien de Bruyne in *Rev. Bénédictine*, 1907, pp. 254–7, the other, which is being utilized by B. Violet for his forthcoming edition, at Leon.

fortieth page? There is no sign of any figure in the corresponding position of the verso, but that may be due to the damaged condition of that side of the leaf: it was usual, at any rate when the numeral was placed, as here, in the centre of the upper margin, for each page to be numbered; cf. e.g. **656**, **697**, P. Amh. 1. Neither supposition, however, is quite satisfactory. The Greek contained on the two sides of the leaf corresponds with four lines of Bensly's text; and since the preceding 56 verses occupy only 96 lines the fortieth leaf would not be expected so early. No doubt with a page of such small size an estimate of this kind can only be approximate; a preliminary page or two may also be reckoned at the beginning of the book, and some allowance made for the compression which has been noted in the Latin. But these considerations combined would not account for a difference of 15 leaves out of 39 ($96 \div 4 = 24$, $24 + 15 = 39$). On the other hand the fortieth page or twentieth leaf ought to have been passed; the forty-ninth page is what would be looked for. This discrepancy, however, may be explained without much difficulty by supposing that the writing was rather smaller at the beginning of the book and that it gradually increased in size.

But on either hypothesis some modification of the ordinary view of these two chapters seems necessary. It is generally considered that they were written as an appendix to 4 Ezra (James, *op. cit.*, p. lxxviii, Weinel, *op. cit.*, p. 311), and that they never circulated in any other guise or position. That view is now tenable only on the supposition that this pocket edition extended to more volumes than one; and it certainly does not appear at all probable that the form here exhibited would have been selected for a work on the scale of 4 Ezra and 6 Ezra, which might easily have been reproduced in a small single volume by the employment of a somewhat larger page and a more compressed script. The present discovery therefore rather suggests that the sixth book of Ezra was originally current independently of the fourth. If the figure 40 is the number of the leaf, this would point to the existence of some prefatory matter no longer represented in the Latin. If, on the other hand, the numeration, as is more likely, refers to the page, the book began in the same abrupt manner that now characterizes it.

| Recto. | | Verso. |
|---|---|---|
| $\bar{\mu}$ | | |
| μω διαφθα | 57 | εν λειμω δια |
| ρησεται και | | φθαρησονται |
| συ εν ρομφαι | | 15 και εδονται τα[ς |
| α πεση και αι | | σαρκας αυτων |

5 πολεις σου σῡ
τριβησονται
και παντες σου 58
οι εν τοις πεδι
οις πεσουν
10 ται εν μαχαι
ρη και οι εν τοις
ορεσι και μετε
ωροις

και το αιμα αυ
των πιονται
απο λειμου ἀρ
20 του και διψης
ὕδατος τα 59
μεν ηκεις τα
λα[ι]να κα[ι π]αλῑ
εκ δευτερου

'(Thy children) shall die of hunger, and thou shalt fall by the sword; and thy cities shall be destroyed, and all thy people that are in the plains shall fall by the sword, and they that are on the mountains and highlands shall die of hunger and shall eat their own flesh and drink their own blood in hunger for bread and thirst for water. At first thou art reduced to misery (?) and again a second time (thou shalt receive woe).'

Latin Version of SA (Bensly, *Liber Ezrae quartus* xv. 57–9, in *Texts and Studies*, iii. 2):

57 *Et nati tui fame interient, et tu rumphea cades, et civitates tuae conterentur,*
58 *et omnes tui in campo gladio cadent; Et qui sunt in montibus fame peribunt, et manducabunt carnes suas et sanguinem bibent a fame panis*
59 *et siti aquae. Infelix primaria venies, et rursum accipies mala.*

57. *famae* A *tui in* SA[1], *tuae in* A 58. *famae* A (bis) *manducabant* S *bibent* S[1]A, *bibant* S *siti* SA[1], *sitis* A 59. *infelix . . . mala* S, *propter priorem* (*-em* in ras.) *mise . . . et iterum excipies mala* A

Latin Version of CM (Bensly, *op. cit.*, p. 89):

57 *Et filii tui fame interient et tu ipse gladio cades, et civitates tue subvententur*
58 *et omnes tui in campum gladio cadent. Et qui sunt in montibus fame disperient. et carnes suas manducabunt et sanguinem suum bibent a fame*
59 *panis et siti aquae. Infelix, primaria venies. et rursum accipies mala.*

57. *ipsa* M *gladio cadent in campo* M 59. om. *primaria* M

1. The sentence is to be completed *και τα παιδια σου εν λει|μω.*

21–2. It is unlucky that there is a doubt concerning the reading here. The termination of *πρωτ-* is quite uncertain; it may be *πρωτα* or *πρωτῡ* or *πρωτη*; the last would best account for *primaria* in SCM, but *πρωτα* or *πρωτον* are more intelligible and give the expected antithesis to *παλιν εκ δευτερου*. In *μεν ηκεις* the *ν* is the most doubtful point, the traces suggesting rather *α* or *λ*. *μελησεις* or *με λησεις* or *με αωεις* could be read, but none

of these gives any good sense or explains either of the later versions, whereas πρωτα μεν ηκεις, even if not very satisfactory, is not far from *infelix primaria venies*; ηξεις is unsuitable. The alternative in A however remains hardly accounted for. James, *op. cit.*, p. lxxiii, proposes that *propter priora miserrima* should be restored, and that the Greek might have been ἐν πρώτοις ἐλεεινός, which would serve to explain the two versions. The emendation may be right, but it is now seen that the ingenious suggestion for the Greek was mistaken. *miserrima* is corroborated by both *infelix* and ταλαινα: *propter priora* is not a proper rendering of πρωτα (-τον) μεν; it is an interpretation rather than a translation.

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# II. NEW CLASSICAL TEXTS.

## 1011. CALLIMACHUS, *Aetia* AND *Iambi*.

Fol. 1 30 × 18 cm.

Late fourth century. Plates II and III (Fol. 1 recto, Fol. 2 verso).

It might reasonably have been expected that, among the many classical authors represented by the papyri of Egypt, an Alexandrian poet so celebrated and so prolific as Callimachus would not fail to find a prominent place. Hitherto that expectation has not been realized. A wooden tablet at Vienna has indeed supplied some considerable pieces of the *Hecale* (edited by Th. Gomperz, 1893; cf. Wilamowitz, *Götting. Nachrichten*, 1893, pp. 731–47); but the contributions of the papyri have consisted of a small fragment at Alexandria from the *Hymns*, and a scrap of scholia, also on the *Hymns*, in the Amherst collection (P. Amh. 20). The deficiency is, however, now amply made good by a discovery restoring to us substantial pieces of two important works, previously known only from short and disconnected citations, the *Aetia* and *Iambi*; and by a fortunate chance the new fragments include what was probably the most popular passage of the *Aetia*, the famous love story of Acontius and Cydippe.

As now reconstituted the find, which was made in the winter of 1905–6, consists of seven leaves from a papyrus book, with a few small pieces still unplaced. One of the leaves is nearly perfect and a second is only slightly broken; but the others are all more or less severely damaged. Even where the papyrus is intact, however, it is often extremely difficult to read, owing partly to the rubbed and discoloured state of the surface, partly to the fading of

the ink, which is of the light brown kind frequently met with in the Byzantine period. Its ancient readers had already found the manuscript unsatisfactory in this respect, and letters or words, occasionally whole lines, have here and there been rewritten. In some parts of Foll. 6 and 7, moreover, the ink has run badly, and the papyrus is besides worm-eaten. Where there has been no deterioration the large and handsome script is of course legible enough. Though generally sloping it is sometimes erect, and in the size and quality of the writing, too, some variation is noticeable; an irregular appearance is also caused by the occasional exaggeration of certain letters, e.g. κ. The coarse down strokes contrast strongly with the light horizontal lines, which are at times barely distinguishable from the fibres of the papyrus. ο and ω are commonly small; ε and σ narrow. Like that of **847**, this hand seems to represent a transitional stage between the sloping oval style, predominant in the third century, and the squarer, heavier type of the fourth and fifth. Two further considerations assist in the determination of the date: (1) the semicursive notes and additions which have been occasionally inserted, in several cases by the original writer, and of which the age is more easily estimated than that of the more formal script of the text; (2) the fact that a small group of documents in the company of which the present papyrus was discovered (**1033** is one of them) was dated about the year 400. On these various grounds the production of this codex is to be placed in the fourth century and, if greater precision is desired, the third quarter of it is perhaps the likeliest period; **1008** and **1009**, which were also found along with **1011**, appear to belong to about the same epoch.

The work of the original scribe has undergone a good deal of modification. To him are due the pagination and the stichometrical figures below the columns, some paragraphi, and frequently diaereses and marks of elision; but accents, breathings, and stops are to a large extent subsequent additions by one or other of the later hands which have introduced corrections or annotations. Two such hands, at least, are distinguishable, one writing in irregular uncials (e.g. the glosses at ll. 121, 123, 218), the other in semicursive (e.g. ll. 261–4), and both, but especially the latter, using an ink darker than that of the text. The accentuation of ll. 81–9 has the appearance of being original, but this is exceptional, and elsewhere the different shade of ink in the accents commonly shows a later hand, which, however, sometimes only renovated what was already there. Accents are not inserted at all systematically, some leaves (Foll. 2, 3, 4) being plentifully supplied, others (Foll. 1, 6, 7) having very few, while Fol. 5 shows many more on the verso than on the recto. From the same source come a few marginal signs, the significance of which is not always evident. The text as it originally stood was not a very accurate one; and in spite of the efforts of the

correctors the text sometimes remains in an unsatisfactory condition; cf. notes on ll. 7, 39, 62, &c.

It remains to consider the arrangement and subject-matter of the fragments. The position in the codex of three out of the seven leaves is fixed by the pagination. Fol. 1, containing the conclusion of the story of Acontius and Cydippe, is numbered in the left-hand corner of the recto 152. It was already known from Callim. Fr. 26 that this elegy was part of the third book of the *Aetia*, and according to Schneider, *Callimachea*, ii. pp. 99 sqq., it stood early in the book, a view which, as will be seen, suits the data of the papyrus. The subject of the third book is supposed by Schneider to have been inventions and inventors, and Cydippe's history was, he thinks, introduced in connexion with the art of writing as an illustration of the injurious results to which that art might lead. Acontius, a handsome youth, fell in love with the beautiful Cydippe; and seeing her one day in the temple of Artemis he wrote on a fine apple the words, 'By Artemis, I will marry Acontius,' and unobserved rolled this in front of Cydippe. She picked it up and read the inscription, then threw it aside, and, thinking no more of Acontius, proceeded to wed another suitor. The preparations were all made when she suddenly fell ill. Three times the same obstacle to the marriage occurred, and at last her father betook himself to the oracle of Apollo and inquired the cause. Apollo informed him of the broken oath and of the anger of Artemis, and advised him to carry out his daughter's undesigned engagement to Acontius. He accepted the advice, the nuptials were duly celebrated, and Acontius and Cydippe lived in happiness. Such in brief summary is the story as told with elaborate elegance by Aristaenetus, *Epist.* i. 10, whose debt to Callimachus has long been recognized; cf. Buttmann, *Mythol.* ii. p. 115, and, more recently, Dilthey, *De Callim. Cydippa*. The papyrus, which preserves the latter part of the tale, including the illnesses of Cydippe, the visit of her father to the oracle, and the happy event (ll. 1–52), now enables us to see the extent of the debt. Aristaenetus follows Callimachus in the main outlines, and his prose frequently echoes the language of the poet: cf. ll. 20, 29–31, 42–3, 47–9 with the excerpt from Aristaenetus quoted in the note on l. 10; but he omits some details and introduces others of his own. The relation of the two Ovidian letters between Acontius and Cydippe (*Epist. Her.* 20, 21) to the Greek versions is comparatively remote.

This discovery, however, not only displays the beauty of the model of Aristaenetus; it reveals the source of Callimachus. He obtained the story, he says, from Xenomedes, an early historian of Ceos, whose true character now emerges for the first time; cf. l. 54 and the note *ad loc.* The legend, then, was a Cean one; and the fact that a similar tale is told by Antoninus Liberalis,

*Metamorph.* 1, on the authority of Nicander, concerning the Cean heroine Ctesylla, at once becomes more intelligible. Callimachus proceeds (ll. 56–74) to give a brief summary of the mythical history of Ceos as narrated by Xenomedes, several details of which are quite novel; and he expressly credits the historian with a love of the truth (l. 76). The last three verses of the page form the transition to another theme.

Between Fol. 1 and Fol. 2 a large gap intervenes. The verso of Fol. 2 contains the conclusion of the following book of the *Aetia*. In this epilogue Callimachus, after a reference to the meeting of Hesiod with the Muses at Hippocrene, an experience which he had in the proëm to his work represented as having happened in a dream also to himself, takes a formal farewell of poetry, and declares that he will now devote himself to prose. The poet must then at this time have had in view a large and important prose work; and it is natural to suppose that he was here alluding to his Πίνακες, a kind of literary encyclopaedia, which is said by Suidas to have extended to 120 books and must have occupied the author during a long period. But the Πίνακες were certainly written at Alexandria; and it would hence follow that the *Aetia* were not completed, as held by Schneider, *op. cit.* ii. p. 40, at Cyrene, and the choice would lie between the view of Merkel (Apollon. Rhod. p. xxi), that these poems, though begun were not published in youth, and that of Hecker, *Com. Callim.* p. 16, that they were the product of the poet's maturity. At any rate the present passage is in thorough accordance with the view of Wilamowitz (*Textgesch. d. gr. Bukoliker*, pp. 173–4, cf. *Götting. Nachr.* 1893, pp. 745–6) that the poetical activity of Callimachus is to be assigned to the prior part of his career, and that his appointment at the Alexandrian library turned his energies into another channel. Below these final verses is inscribed the title of the foregoing book, 'The fourth Book of the *Aetia* of Callimachus.' From the fact that no number beyond four had been mentioned in the citations from this work, the inference had been drawn that it did not include more than four books; and this is now definitely confirmed by the papyrus.

The fourth book of the *Aetia* is followed by the *Iambi*, with which the remainder of the leaves are occupied. Their arrangement depends largely upon the view taken of the foliation of this codex: do the numbers refer to leaves or to pages? As has been remarked in connexion with **1010**, in these early books both sides of a leaf often bear a figure, which is commonly set in the centre of the upper margin and gives the number of the column rather than that of the page; cf. e.g. **656**, **697**, P. Amh. 1, and, for the analogous numeration of columns in a roll, **657**. In the present case the left-hand corner of the under side only of the leaf is foliated. Since, however, the three numbers which

can be read with certainty (Foll. 1, 3 and 5) are all even, it is legitimate to suppose that they refer to pages which were numerated in the series 2, 4, 6, 8, &c. An early parallel for such a method of pagination is, indeed, to seek; while, on the other hand, an example of numeration of leaves as opposed to pages is probably to be recognized in *Berliner Klassikertexte*, v. 2. 18, where a leaf bears in opposite corners the figures 9 and 65. If the gatherings were, as seems likely, quaternions, the 9th gathering would begin with the 65th leaf. But let us consider the consequences of the hypothesis that in **1011** leaves and not pages are meant. On the recto of Fol. 2 the critical figure is unfortunately illegible, but since Fol. 3 is numbered 188, and is no doubt either the next leaf or the next but one to Fol. 2, the defaced number on the latter would be either 186 or 187. Thirty-three leaves at least would therefore be lost between Fol. 1 (=152) and Fol. 2, i.e., on an average of 80 lines to the leaf, 2,640 lines. Foll. 1 and 2 themselves add 89 lines more; and the earlier portion of the story of Cydippe, if it bore about the same relation in bulk to the account of Aristaenetus as the latter part does, may be estimated at approximately 115 verses. One more leaf, at least, must be added by way of preface; so that even if the Cydippe came at the beginning of the third book, the two last books of the *Aetia* will have extended to upwards of 3,000 lines, or, on the assumption that they were more or less equal in size, some 1,500 lines each. Evidently this is not a satisfactory result. There is the analogy of Apollonius Rhodius; but poetical books other than dramatic works, whether in Greek or Latin, do not usually run to so great a length, and moreover we have some positive evidence that the *Aetia* were no exception to the rule. Suidas relates that Marianus, who flourished in the fifth century, produced a μετάφρασις of the *Hecale*, *Hymns*, *Aetia*, and *Epigrams* of Callimachus in 6,810 iambic verses. Marianus is hardly likely to have effected a considerable reduction in the number of the lines; the tendency would rather be in the opposite direction. But the extant hymns and genuine epigrams of Callimachus amount to 1,400 lines, and the *Hecale* appears to have been a lengthy poem; therefore, if the four books of the *Aetia* averaged some 1,500 lines, a much larger total than 6,810 iambics would be expected. If on the other hand the alternative view be adopted, that the foliation of this MS. referred to pages, and consequently the foregoing estimate of leaves and lines be divided by two, the difficulties disappear. Seven or eight hundred lines is the normal compass of a book, and the scope of Marianus' metaphrase, with some allowance for hymns and epigrams no longer extant, becomes more natural.

The *Iambi* open with a general prologue, extending to about 30 lines, of which the first three and a half had already been correctly reconstructed from

scattered citations. At l. 103 begins the story of Bathycles' cup, which was to be given to the wisest man and went the round of the seven sages until it came a second time to Thales, by whom it was dedicated to Apollo of Didyma: cf. Diog. Laert. i. 28 *ταῦτα δὴ ὁ Καλλίμαχος ἐν τοῖς Ἰάμβοις ἄλλως ἱστορεῖ, παρὰ Μαιανδρίου λαβὼν τοῦ Μιλησίου· Βαθυκλέα γάρ τινα Ἀρκάδα φιάλην καταλιπεῖν καὶ ἐπισκῆψαι δοῦναι τῶν σοφῶν ὀνηΐστῳ. ἐδόθη δὴ Θαλῆ καὶ κατὰ περίοδον πάλιν Θαλῆ· ὁ δὲ τῷ Διδυμεῖ Ἀπόλλωνι ἀπέστειλεν εἰπὼν οὕτω κατὰ τὸν Καλλίμαχον· Θαλῆς με τῷ μεδεῦντι Νείλεω δήμου δίδωσι, τοῦτο δὶς λαβὼν ἀριστεῖον* (Fr. 95). The sixteen verses on Fol. 2 are much obscured by mutilation, but Fol. 3 verso is in rather better case. Thales is discovered drawing geometrical figures by Bathycles' son, who offers him the cup. The first two verses and the gist of part of the following passage were previously known from Diogenes Laertius and Diodorus Excerpt. Vat., by means of which attempts had been made at restoration (Fr. 83 a) with, as is now seen, indifferent success; cf. note on ll. 124–8. The sequel is lost with the lower half of the leaf; but since ll. 121 sqq. apparently relate to the first visit to Thales, and the recto of Fol. 3 concerns a different subject, it follows that the story was finished off very briefly. The question then arises, what is the extent of the loss between Fol. 2 and Fol. 3? Does the latter follow immediately upon the former, or is there a leaf missing? The second alternative appears to make the introductory part of the story rather disproportionately long: if the travels of the cup were narrated in about 40 verses, about 35 ought to have sufficed to explain the occasion of them. This Iambus then becomes a very short one, certainly; but that would be in accordance with the promise of brevity made at the outset (l. 103). A further slight advantage may be claimed for this view, that it is consistent with a gathering of six sheets, which is perhaps a more likely number than seven; cf. p. 22. The identity of the third figure on the recto of Fol. 2 is too doubtful to be urged as evidence on either side. Several verses from the missing later portion of the poem are preserved in the extant fragments; cf. note on l. 138.

With the recto of Fol. 3, which is clearly numbered in the left corner 188, a fresh topic is reached. Some man who was the object of general aversion is introduced; but after the first few lines the subject is completely obscured by the mutilation of the papyrus.

Fol. 5, which bears on the recto the number 192, was separated from Fol. 3 by a single leaf, and the gap is certainly to be filled by Fol. 4. This is quite evident from the fact that the last few lines of the recto of Fol. 4 (ll. 211 sqq.) are the commencement of the story of the contest between the olive and the laurel, which is recounted in Fol. 5. Of the verso of Fol. 4 the first 15 verses are fairly preserved. They apparently relate to a legend of a reversal of the

common order of nature in the reign of Saturn, when the spheres of men and beasts were exchanged. This story is referred in ll. 171–3, a passage already known as an *adespoton*, to Aesop (cf. the citation in l. 54 of Xenomedes), but is not found in the extant collection of Aesopian fables or in those of Babrius. The rest of the verso and the recto is severely damaged, and there is little that is intelligible until in l. 211 the narrative of the dispute between the two trees is begun. If, as may well be the case, the preceding lines of the recto all belong to the preface of this, the fable would appear to have been narrated by one of the persons whose meeting is described in ll. 192 sqq. The first two and a half verses of the story itself were already extant (Fr. 93 a), but nothing was known concerning the nature of the quarrel, or of Callimachus' treatment of it in the poem of which a substantial portion is now happily recovered in Fol. 5. Schneidewin, *Exercit. Crit.* ix. p. 57, suggested that the point resembled that of one of the fables of Aphthonius (Furia 212), where an olive-tree after deriding a fig for the loss of its leaves is broken by a snowstorm which left the fig unharmed. This conjecture, however, is not verified; the discussion is of a much more elaborate kind. In rhetorical speeches the rivals expatiate in turn upon their own respective merits and advantages, the laurel dwelling upon its ritualistic and ceremonial uses, and taunting the olive with the indignity of association with corpses (ll. 218–239). To this the olive replies at length (ll. 242 sqq.), priding itself on assisting to honour the dead, and, with regard to the pretensions of the laurel, pointing out that the olive-branch was the prize of victory at Olympia, which ranked before Delphi. The olive proceeds (ll. 260 sqq.) to claim superiority on the ground, first, of a more illustrious origin, secondly, of its serviceable qualities, and thirdly, of being the emblem of the suppliant. At ll. 291–6 another tree intervenes in the interests of peace, but with the result of making the laurel, which is getting the worst of the argument, the more angry, and the would-be peacemaker only meets with abuse. Here the papyrus fails us and, since the next leaf is missing, we cannot tell how the quarrel was brought to a termination.

The position of Foll. 6 and 7 is less definitely determined. The latter, which is filled on both sides not with iambics but trochaic tetrameters, belongs to the same sheet as Fol. 5; but since the contents are quite different the pair must have been separated by at least two leaves. It is convenient to assign Fol. 6, which in outward condition rather resembles Fol. 7 (cf. p. 16), to the vacant position. But Fol. 6 does not contain the beginning of the trochaic poem and therefore cannot be the immediate predecessor of Fol. 7; neither does it appear to follow directly on Fol. 5, for there is no sign of any connexion with the story of the olive and laurel, which can scarcely have been brought to its

conclusion in the course of the eight or nine lines which are missing at the top of Fol. 6. Hence, if Fol. 6 be placed here, it is best to suppose that four leaves intervened between Foll. 5 and 7, and that Fol. 6 was the second or third of them. On this theory, unless the unsatisfactory assumption be made that the disposition of the sheets was irregular, the gatherings in this codex will have consisted of six sheets at least. It is certain in the case of Foll. 2–5, of which the last three and probably all four were consecutive, that the verso preceded; and either recto and verso should precede alternately (e.g. P. Amh. 1 and the Cairo Menander), or one should consistently come first in the left half of the gathering, the other in the right (e.g. P. Heidelberg 1; cf. Dziatzko, *Buchwesen*, p. 145). The gatherings of the present MS. were arranged on the latter method, Foll. 2–5, where the verso is consistently uppermost, belonging to the left-hand portion of the gathering; the recto would of course be uppermost in the opposite portion, to which Fol. 7 is referred. A difficulty, however, arises with regard to Fol. 1, which being divided from Fol. 2 by 34 pages or 17 leaves would, if the gatherings uniformly consisted of six sheets, fall in the right-hand half of a gathering, where the recto should precede the verso. The reverse is actually the case; and we have therefore to suppose that some of the gatherings were of fewer sheets than six.

To return to Fol. 6, it is doubtful which side of the leaf came uppermost, but the aspect of the two margins slightly favours the view that here too the verso preceded. Literary matters are the prevailing topic—tragedians (ll. 312, 367), pentameters (ll. 313, 366), poetry (ll. 321–2), choliambics and Hipponax (ll. 334–5, cf. l. 362), the Muses (ll. 357, 361); but the leaf is badly mutilated, and only here and there a complete verse emerges. No coincidences occur here with the extant fragments, though the latter include lines which may well have been derived from this poem, e.g. Fr. 84 *οὐ πρῷ̣ν μὲν ἡμῖν ὁ τραγῳδὸς ἤγειρεν*, Fr. 98 c *ἤ τις τραγῳδὸς μοῦσα λικνθίζουσα*.

Of the contents of Fol. 7 there is not much to be said. No verse on either side is complete, or, apparently, capable of successful completion. It is, however, something to learn that Callimachus, like other iambographers, wrote in trochaic tetrameters (trochaic pentameters are exemplified in Fr. 115); and the remains are sufficient to show that his use of the measure was marked by an unexpected freedom. Caesura in the middle of the verse is repeatedly neglected; cf. ll. 378, 381, 390, 396, 418, 421, &c. Callimachus thus allows himself the same licence in this respect as the comedians. On the other hand, he must have been sparing of resolution, since no instance of it occurs in an equivalent of about 30 verses.

That the *Iambi* did not extend far beyond this point cannot of course be

asserted, but it would hardly be expected, since the book is already of some length. Fol. 2 contained about 65 lines, and, if the argument above is correct, not less than seven more leaves, or 560 lines, preceded Fol. 7, making, with the addition of the latter, a total of some 700 lines. Extant fragments prove that the *Iambi* also included pure iambics, so that, unless these occurred on the leaves supposed to be missing between Fol. 5 and Fol. 7, a further considerable addition has to be made on their account. The minimum length of the book may thus be estimated at from 800 to 900 lines.

For the sake of clearness a brief summary of the disposition and contents of the leaves may here be added:—

Fol. 1 verso and recto (pp. 151–2) = *Aet.* iii, story of Cydippe.
Fol. 2 verso (p. 185?) = *Aet.* iv, conclusion, and *Iamb.*, prologue.
recto (p. 186?) = conclusion of prologue, and story of Bathycles (*Iamb.* 1).
Fol. 3 verso (p. 187) = story of Bathycles continued.
recto (p. 188): subject doubtful (*Iamb.* 2).
Fol. 4 verso [p. 189] = story of the reign of Saturn (continuation of *Iamb.* 2?).
recto [p. 190] = story of dispute between laurel and olive (*Iamb.* 3).
Fol. 5 verso and recto (pp. 191–2) = dispute between laurel and olive continued.
Fol. 6 verso and recto [pp. 195–6 or 197–8?] = a piece relating to poetical composition, especially tragedy (*Iamb.* 4).
Fol. 7 recto and verso [pp. 201–2?] = trochaic poem (*Iamb.* 5).

In the reconstruction and interpretation of this difficult text I have received invaluable assistance from Professor U. von Wilamowitz-Moellendorff, to whom is due in no slight degree such success as may have been attained. Many restorations and comments will be found expressly attributed to him in the notes below; but the frequency of these references is by no means the measure of my great obligations. The proofsheets were also seen by Professor Gilbert Murray, whom I have to thank for a number of acute suggestions and criticisms.

Fol. 1 verso.

ηδηκαικουρωιπαρθενοσευνασατο
τεθμιονωσεκελευεπρονυμφιονϋπνονϊαυσαι
αρσενιτηνταλινπαιδισυναμφιθαλει
ηρηνγαρκοτεφασικυονκυονϊσχεολαιδρε
θυμεσυγ᾽αεισηκαιταπερουχοσιη
ωναοκαρτενεκουτιθεησϊδεσιεραφρικτησ
εξενέπεικαιτωνηρυγεσϊστοριην
ηπολυϊδριηχαλεπονκακον·υστισακαρτει
γλωσσησωσετεονπαισοδεμαυλινεχει·
ηωοιμενεμελλονενϋδατιθυμοναμυξειν
οιβοεσοξειανδερκομενοιδορίδα
δειελινηντηνδ᾽ειλ[[λ]]εκακοσχλοοσειλεδενουσοσ
αιγασεσαγριαδαστηναποπεμπομεθα·
ψευδομενοιδ᾽ϊερηνφημιζομεν·ητοτ᾽ανιγρη
τηνκουρηνα[. .]εωμεχρισετεξεδομων
δευτερονεστορνυντοτακλισμιαδευτερονηπα[.]σ
επτατεταρταιωμηνασεκαμνεπυρι
τοτριτονεμνησαντογαμουκοτετοτριτοναυτ[
κυδιππηνολοοσκρυμοσεσωκισατο
τετρατον[.]υκετ᾽εμεινεπατηρεσδελφιοναρ[
φοιβον·οδ᾽εννυχιοντουτεποσηυδασατο
αρτεμιδοστηπαιδιγαμονβαρυσορκοσενικλαι
λυγδαμινουγαρεμητηνονεκηδεκασισ
ουδενναμυκλαιωιθριονεπλεκενουδ᾽αποθηρησ
εκλυζενποταμωιλυματαπαρθενιωι
δηλωδ᾽ηνεπιδημοσακοντιονοπποτεσηπαισ
ωμοσενουκαλλοννυμφιονεξεμεναι
α . . . υξαλλ᾽ηνμεθελεισσυμφραδμοναθεσθαι
[. .]ντατελευτησεισορκιαθυγατεροσ
αργυρονουμολιβωιγαρακοντιοναλλαφαεινῶι

Fol. 1 verso.

ἤδη καὶ κούρῳ παρθένος εὐνάσατο
τέθμιον ὡς ἐκέλευε προνύμφιον ὕπνον ἰαῦσαι
⟨αὐτίκα⟩ τὴν τᾶλιν παιδὶ σὺν ἀμφιθαλεῖ.
Ἥρην γάρ κοτέ φασι—κύον, κύον, ἴσχεο, λαιδρέ
θυμέ, σύ γ᾽ ἀείσῃ καὶ τά περ οὐχ ὁσίη·
ὥναο κάρ⟨θ⟩᾽ ἕνεκ᾽ οὔ τι θεῆς ἴδες ἱερὰ φρικτῆς,
ἐξενέπειν καὶ τῶν ἤρυγες ἱστορίην·
ἦ πολυιδρείη χαλεπὸν κακόν, ὅστις ἀκαρτεῖ
γλώσσης· ὡς ἐτεὸν παῖς ὅδε μαῦλιν ἔχει.
ἠῷοι μὲν ἔμελλον ἐν ὕδατι θυμὸν ἀμύξειν
οἱ βόες ὀξείαν δερκόμενοι δορίδα
δειελινήν, τὴν δ᾽ εἶλε κακὸς χλόος, εἶλε δὲ νοῦσος
αἶγας ἐς ἀγριάδας τὴν ἀποπεμπόμεθα
ψευδόμενοι δ᾽ ἱερὴν φημίζομεν, ἦ τότ᾽ ἀνιγρή
τὴν κούρην α[ὐτ]έω⟨ν⟩ μέχρις ἔτηξε δομῶν.
δεύτερον ἐστόρνυντο τὰ κλισμία, δεύτερον ἡ πα[ῖ]ς
ἑπτὰ τεταρταίῳ μῆνας ἔκαμνε πυρί.
τὸ τρίτον ἐμνήσαντο γάμου κοτέ, τὸ τρίτον αὖτ[ις
Κυδίππην ὀλοὸς κρυμὸς ἐσωκίσατο.
τέτρατον [ο]ὔκετ᾽ ἔμεινε πατὴρ ἐς Δέλφιον ἄρ[ας
Φοῖβον· ὁ δ᾽ ἐννύχιον τοῦτ᾽ ἔπος ηὐδάσατο·
᾽Ἀρτέμιδος τῇ παιδὶ γάμον βαρὺς ὅρκος ἐνικλᾷ,
Λύγδαμιν· οὐ γὰρ ἐμὴ Τῆνον ἔκηδε κάσις,
οὐδ᾽ ἐν Ἀμυκλαίῳ θρ⟨ύ⟩ον ἔπλεκεν, οὐδ᾽ ἀπὸ θήρης
ἔκλυζεν ποταμῷ λύματα Παρθενίῳ,
Δ[ή]λῳ δ᾽ ἦν ἐπίδημος, Ἀκόντιον ὁππότε σὴ παῖς
ὤμοσεν, οὐκ ἄλλον, νυμφίον ἐξέμεναι
α . . . υξ· ἀλλ᾽ ἤν μ᾽ ἐθέλ⟨ῃ⟩ς συμφράδμονα θέσθαι
[πά]ντα τελευτήσεις ὅρκια θυγατέρος.
ἄργυρον οὐ μολίβῳ γάρ, Ἀκόντιον ἀλλὰ φαεινῷ

ηλεκτρονχρυσωιφημισεμιξεμεναι
κοδρειδησσυγ᾽ανωθενοπενθεροσαυταροκειοσ
γαμβροσαρισταιου . . τιοσαμφίερων
ικμιουοισιμεμ[.]λενεπούρεοσαμβωνεσσιν
πρηυνεινχαλ[.]πηνμαιρεναινερχομενην
αιτεισθαιτοδ᾽αημαπαραιδιοσωτεθαμεινοι
πλησσονταιλιναισορτυγεσεννεφελαισ
ηθεοσαυταροναξονεβηπαλινειρετοδ᾽αυτην
κουρηνηδ᾽ανετωσπανεκαλυψενεποσ
κηναυσωσοτ . λοιπονακοντιεσ[[ε]]ειομετελθει
εστ̣αιτηνιδιηνεσδιονυσιαδα

μ̄

Fol. 1 recto. Plate II.

ρνβ̄

χ
χηθεοσευορκειτοκαιηλικεσαυτικ᾽εταιρησ
ειδονυμηναιουσουκαναβαλλομενουσ
ουσεδοκεωτημουτοσακοντιεννυκτοσεκεινησ
αντικετησμιτρησηψαοπαρθενιησ
ουσφυρονϊφικλειονεπιτρεχονασταχυεσσιν
ουδ᾽ακελητησεκτεατιστομιδησ
δεξασθαιψηφουδ᾽ανεμησεπιμαρτυρεσειεν
οιτινεσουχαλεπουνηϊδεσεισιθεου
εκδεγαμουκεινοιομεγουνομαμελλενεεσθαι
δηγαρεθ᾽υμετερονφυλονακοντιαδαι
πουλυτικαιπεριτιμονϊουλιδιναιεταουσιν
κειετεονδ᾽ημεισϊμερονεκλυομεν
τονδεπαραρχαιουξενομηδεοσοσποτεπασα
νησονενιμνημηκατθετομυθολογω
αρχ[[ο]]μενοσωσνυμφησι[. .]ναιετοκωρυκησι
τασαποπαρνησσουλισεδιωξεμεγασ
υδρουσσαντωκαιμινεφημισανωστεκιρω . . .
[.]ο . . θυσ[.]το . . ωκεενενκαρναισ

ἤλεκτρον χρυσῷ φημί σε μιξέμεναι.
Κοδρείδης σύ γ' ἄνωθεν ὁ πενθερός, αὐτὰρ ὁ Κεῖος
γαμβρὸς Ἀρισταίου λή⟨ιτ⟩ος ἀμφ' ἱερῶν
Ἰκμίου οἷσι μέμ[η]λεν ἐπ' οὔρεος ἀμβώνεσσιν
πρηύνειν χαλ[ε]πὴν Μαῖραν ἀνερχομένην,
αἰτεῖσθαι τὸ δ' ἄημα παραὶ Διὸς ᾧ τε θαμινοί
πλήσσονται λινέαις ὄρτυγες ἐν νεφέλαις.'
ἦ θεός· αὐτὰρ ὁ Νάξον ἔβη πάλιν, εἰρετο δ' αὐτήν
κούρην, ἡ δ' ἄνεως πᾶν ἐκάλυψεν ἔπος.
κἠναυσ⟨θλ⟩ώσ⟨ατο⟩· λοιπόν, Ἀκόντιε, σεῖο μετελθεῖν
ἐστ⟨ὼ⟩ τὴν ἰδίην ἐς Διονυσιάδα.

Fol. 1 recto. Plate II.

χὴ θεὸς εὐορκεῖτο καὶ ἥλικες αὐτίχ' ἑταίρης
⟨ἦ⟩δον ὑμηναίους οὐκ ἀναβαλλομένους.
οὔ σε δοκέω τημοῦτος, Ἀκόντιε, νυκτὸς ἐκείνης
ἀντί κε τῆς μίτρης ἤψαο παρθενίης
οὐ σφυρὸν Ἰφίκλειον ἐπιτρέχον ἀσταχύεσσιν
οὐδ' ἃ Κελ⟨αι⟩νίτης ἐκτεάτιστο Μίδης
δέξασθαι, ψήφου δ' ἂν ἐμῆς ἐπιμάρτυρες εἶεν
οἵτινες οὐ χαλεποῦ νήιδές εἰσι θεοῦ.
ἐκ δὲ γάμου κείνοιο μέγ' οὔνομα μέλλε νέεσθαι·
δὴ γὰρ ἔθ' ὑμέτερον φῦλον Ἀκουτιάδαι
πουλύ τι καὶ περίτιμον Ἰουλίδι ναιετάουσιν,
Κεῖε, τεὸν δ' ἡμεῖς ἵμερον ἐκλύομεν
τόνδε παρ' ἀρχαίου Ξενομήδεος ὅς ⟨κ⟩οτε πᾶσαν
νῆσον ἐνὶ μνήμῃ κάτθετο μυθολόγῳ,
ἄρχμενος ὡς νύμφησι[ν ἐ]ναίετο Κωρυκίῃσι
τὰς ἀπὸ Παρνησσοῦ λῖς ἐδίωξε μέγας,
Ὑδροῦσσαν τῷ καί μιν ἐφήμισαν, ὥς τε Κιρω . . .
[.]ο . . θυσ[.]το . . ᾧκεεν ἐν Καρύαις·

60 [.]στεμινενναϲϲαντοτεωναλαλαξιοσαιει
ζευϲεπισαλπιγγωνιραβοηδεχεται
καρεϲομουλελεγεϲϲι . ετουνομαδ᾽αλλοβαλειϲθ̣
φοιβουκαιμελιηϲινιϲεθηκεκεωϲ
ενδ᾽ὕβρινθανατοντεκεραυνιονενδεγοητας
65 τελχινασμακαρωντουκαλεγοντα[[ϲ]]θεων
ηλεαδημωνακ[[α]]ταγερωνενεθηκατοδελτ[
καιγρηυνμακελωμητεραδεξιθεηϲ
ασμουνασοτενηϲονανετρεπονειινεκ᾽αλ[.]τ[
υβριοϲασκηθειϲελλιποναθανατοι
70 τεϲϲαρασωϲτεπολησομεντειχιϲϲεμεγακ[.]ηϲ
καρθαιαν χρειϲουϲευπ[.]λοϲημιθεηϲ
ευκρηνοντολιεθρονϊουλιδοϲαυταρακαι . .
ποιηϲϲανχαριτων᾽ιδρυμευπλοκαμων
αϲτυροναφραϲτοϲδεκαρη[.]ιονειπεδεκειε
75 ξυνκραθεντααιϲοξυνερωταϲεθεν
πρεϲβυϲετητυμιημεμελημενοϲενθενοπα . . [
μυθοϲεϲημετερηνεδραμεκαλλιοπην
ουγαρταϲπολιωνοικήϲϲαϲαϲομαιηδη . . λλει . [
εϲτιγεπιϲαιουζηνοϲοπιϲπ . . . ιθηην
80 αλλ᾽ι . . νηϲ . κρουτονα . . . . . ϲ

Fol. 2 verso. Plate III.

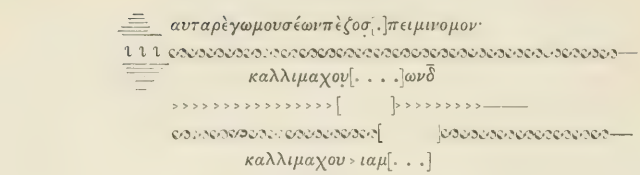
[. . .]αρινὸτ᾽εμημοῦϲατ[. . . . .]άϲεται
[. . .]πουκαιχαριτων[. . . . . .]ριαμοιαδ᾽ανασϲηϲ
[. . .]τερηϲουϲεψευδον[. . . . . .]ματι
παντ᾽αγαθηνκαιπαντατ[. .]εϲφορονειπε . . . . [. .] . [
85 κείνωτ[[ε]]μοῦϲαιπολλανεμοντιβοτα
ϲυνμυθουϲεβάλοντοπαρίχν[.]ονοξέοϲιππου
χαιρεϲυνεϲτοῖϲδ ἑρχεολωϊτέρῃ
χαιρεζεῦμεγακαιϲυϲαωδ᾽[. .]νοῖκονανάκτῶ

[ὥ]ς τέ μιν ἐννάσσαντο τέων Ἀλαλάξιος αἰεί
Ζεὺς ἐπὶ σαλπίγγων ἱρὰ βοῇ δέχεται
Κᾶρες ὁμοῦ Λελέγεσσι, μετ᾽ οὔνομα δ᾽ ἄλλο ⟨κ⟩αλεῖσθ[αι
Φοίβου καὶ Μελίης ἶνις ἔθηκε Κέως·
ἐν δ᾽ ὕβριν θάνατόν τε κεραύνιον, ἐν δὲ γόητας
Τελχῖνας μακάρων τ᾽ οὐκ ἀλέγοντα θεῶν
ἠλεὰ Δημώνακτα γέρων ἐνεθήκατο δέλτ[οις,
καὶ γρηῦν Μακελὼ μητέρα Δεξιθέης,
ἃς μούνας ὅτε νῆσον ἀνέτρεπον εἵνεκ᾽ ἀλ[ι]τ[ρῆς
ὕβριος ἀσκηθεῖς ἔλλιπον ἀθάνατοι·
τέσσαρας ὥς τε πόληας ὁ μὲν τείχισσε Μεγακ[λ]ῆς
Κάρθαιαν, Χρ⟨υ⟩σοῦς δ᾽ Εὔπ[υ]λος ἡμιθέης
εὔκρηνον πτολίεθρον Ἰουλίδος, αὐτὰρ Ἄκαι . .
Ποιῆσσαν Χαρίτων ἵδρυμ᾽ ἐυπλοκάμων,
ἄστυρον Ἄφραστος δὲ Κ⟨ο⟩ρή[σ]ιον, εἶπε δέ, Κεῖε,
ξυγκραθέντ᾽ αὐταῖς ὀξὺν ἔρωτα σέθεν
πρέσβυς ἐτητυμίη⟨ς⟩ μεμελημένος, ἔνθεν ὁ παιδός
μῦθος ἐς ἡμετέρην ἔδραμε Καλλιόπην. .[
οὐ γὰρ τὰς πολίων οἰκήσιας ᾄσομαι ἤδη· ..λλει.[
ἔστι γε Πισαίου Ζηνὸς ὅπις π . . . ιθην.
ἀλλ᾽ ι . . νησ . κρουτονα . . . . . ς

16 (?) leaves lost.

Fol. 2 verso. Plate III.

[. . .]αριν ὅτ᾽ ἐμὴ μοῦσα τ[. . . . .]άσεται
[. . .]που καὶ Χαρίτων [. . . . . .]ριαμοια δ᾽ ἀνάσσης
[. . .]τερης οὔ σε ψευδον[. . . . . .]ματι
πάντ᾽ ἀγαθὴν καὶ πάντα τ[ελ]εσφόρον εἰπὲ . . . . [. .] . [
κείνῳ τῷ Μοῦσαι πολλὰ νέμοντι βοτά
σὺν μύθους ἐβάλοντο παρ᾽ ἴχν[ι]ον ὀξέος ἵππου·
χαῖρε, σὺν εὐεστοῖ δ᾽ ἔρχεο λωιτέρῃ.
χαῖρε, Ζεῦ, μέγα καὶ σὺ σάω δ᾽ [ὅλο]ν οἶκον ἀνάκτων·



αυταρὲγωμουσέωνπὲζοσ[.]πειμινομον·

καλλιμαχου[. . . .]ωνδ̄

καλλιμαχου›ιαμ[. . .]

ακούσαθϊππώνακτὸσ[.]ψγαραλλ᾽ἠκω

εκτωνὸ̣ι̣κουβοῦνκολλιν᾽. . . .]μ̣πρησκουσιν

φέρωνΐαμβονουμάχῃν[. . . .]ουντα

95 [. . . . .]υ̣π̣[. . .]ει̣ο̣ν̣[.] . ν̣ά . [. . . ῾]νθρωποσ

[. . . . . .] . ειν

Fol. 2 recto.

ρπ̄ .

ὥπολλον . [. . . . . ]σπαραιπόλωμῦϊαι

. . φῆικεσ . [. . . . . ]ποθύματοσδελφ[

πιθανωτ̣ον
επιταχθεντα ῾ . α̣ὶμιν . [. . . . . ]ι̣νῶεκάτηπλήθευσ[

. . . [. . .] . . . . . . ι̣λοισέν[. . . . . ]πνὸηναν̄λώσει

101 . . . ῾ . ν̣ [. . . .] . λο̣ι̣τοντρίβ[[ο]]ναγυμνώ[

σὼπηγενεσθωκαιγράφεσθετηνρῆσιν

αν̣ηρβαθυκλησαρκασουμακρηναξω

. . . ν̣ . σ . . .] ῾ . ] . . ι̣ν̣εκαιγαρου᾽αυτοσ

105 με̣γ̣ασχο̣λαζ̣[. .]ειμιπ̣αρμεσο̣ν̣δι̣νειν

. . . ε̣υαχερο[. .] . σ̣τ . . . π ῾ . λαισ̣τ̣ι . . . ῾ . . .

δ

εγενετοπα̣[.]τ̣α . ει̣χενὸ̣ῖσ̣ινανθρω̣πο̣ισ

θεοιτελευ . [. . . . .] . α̣σεπίστα̣ν̣τα̣ι·

ηδηκαθή[. . . . . ] . σ̣ή . . . ήμε . α̣ . ν . . .

110 . . . ακρον[. . . . . ]κ̣αιγαρε . χ̣ . . ἑζηθρι̣ξ

αὐτὰρ ἐγὼ Μουσέων πεζὸς [ἔ]πειμι νομόν.

Καλλιμάχου [Αἰτί]ων δ.

Καλλιμάχου Ἴαμ[βοι.]

Ἀκούσαθ' Ἱππώνακτος· [ο]ὐ γὰρ ἀλλ' ἥκω
. . ομο . . απα ]ατ . . ἐκ τῶν ὅκου βοῦν κολλύ[βου π]ιπρήσκουσιν . . . . . ιδ αϲ . [
φέρων ἴαμβον οὐ μάχην [ἀείδ]οντα [. . . .] . [.]ντα . [
[τὴν Βο]υπ[άλ]ειον [.] . νά . [. . . ἄ]ν·θρωπος
[. . . . . .] . ειν

. . . . . .

Fol. 2 recto.

ὦπολλον . [. . . . . ]ϲ παρ' αἰπόλῳ μυῖαι
πιθανῶς τὸν ἐπιταχθέντα . . φεῖκεσ . [. . . . . ] 'πὸ θύματος Δελφ[οῦ
. . . . . ]. . αιμιν . [. . . . . ]μν ὧ 'κάτη πλήθευς
. . ιλοις ἑν[. . . . . ] πνοὴν ἀναλώσει
. . . . ν[. . . .] . λον τὸν τρίβωνα γυμνώ[σ . .
σωπὴ γενέσθω καὶ γράφεσθε τὴν ῥῆσιν. . . . ο . [
ἀνὴρ Βαθυκλῆϲ Ἀρκὰϲ—οὐ μακρὴν ἄξω . . . . [
. . . ν . σ . . [.] . [.] . . ινε, καὶ γὰρ οὐδ' αὐτὸϲ
μέγα σχολάζ[ων] εἰμὶ πὰρ μέσον δινεῖν—
. . . ευαχερο[. .] . ϲ· τ . . . π . λαιστι . . . . . .
ἐγένετο πά[ν]τα δ' εἶχεν οἷϲιν ἀνθρώποις
θεοὶ τελεῦν[τεϲ . .] . αϲ ἐπίϲτανται.
ἤδη καθή[. . . . . ] . σή . . . ήμε . α . ν . . .
. . . ακροι[. . . . . ] καὶ γὰρ ε . χ . . έζη θρὶξ

τῶν ⁝ . . . [. . . . .]τουσμενενθατουσδ᾽ενθα
εστησεπ̣ουκλ̣ωστῆρασειχεγαρδεσμοσ
μελλονταση̣δηπαρθενοισαλ̣ινδ̣ειʃθαι
μ . . . σδ᾽επα̣[. . .] ⁝ . πότησεπαγκ̣ωνα
[. .]κεξ̣ . . ὁσκ[. . . .]α̣ναπ̣ρ̣ιν̣παγην̣βλέψασ.
[. .]τ̣ειμιοισ . [. . .] . . . [
[.]πειτ᾽εφ[
[. . .]τ . [
. . . . .

. . ν[.] . [
π̣ερ̣ι . . ν . [
εραγαρλω . [
συρ . [

Fol. 3 verso.

καιτησαμάξησελέγε̣τοσταθμησασθαι
τουσα̣σ̣τ̣ερισκουσὴπλεουσιφοινικεσ
εὑρενδ᾽οπρουσέλ̣ηνο̣[.]α̣ισ̣ίωισίττη ορνεον
ε̣ντ̣ο̣υδ̣ι̣δ̣υμεοστονγερ[.]ψτακωνηω
ξύοντατηνγηνκαιγράφοντατοσχῆμα γεομετρουντα[
τοὔξεῦρ᾽οφρυξεύφο̣ρ̣β̣[. .]ο̣σ̣τισανθρώπων
τρ[⁝ .]ωνακαισκ[. . . . .]π̣ρ̣ω̃τ̣ο̣σ̣ε̣γρ̣[.]ψε
λ[
καικυκλονέπ̣[
τωνεμπνεό[. .]ω̣νε[
ουπάντεσαλλ᾽οὐσεῖχεν[
προσδη[.]ινὼδ᾽έφησε . [
εκει[. .]τ̣ο̣ὐλόχρυσονεξ . [
ουμο[.]πατηρεφεῖτ̣ο̣τ̣ο̣υ[
δοῦ[. . .]τισὺμέωντωνσοφ[
τ̣ωνεπ̣τ̣ᾳ̣·κὴγωσοὶδίδωμ[
[. . . . . .]σκίπωνιτοῦδᾳ[
[. . . .]η̣νυπήνηντὴτέρη̣[
ε̣ξ̣ε̣ι̣[.]ε̣τ̣ηνδ̣ὸ̣σ̣ι̣νμὲν . . [
συδ᾽ε[. .] . ε̣ῶ̣νοσμηλό[
βιησ[. . . . . ⁝ .]ε̣ι̣λ[
. . . . .

*των ἑ . . . . [. . . . .] τοὺς μὲν ἔνθα τοὺς δ' ἔνθα*
*ἕστησέ ⟨κ⟩ου κλωστῆρας· εἶχε γὰρ δεσμὸς*
*μέλλοντας ἤδη παρθένοις ἀλινδεῖσθαι,* .. ν[.] . [
*μ . . . ς δ' επα[. . .] ⋮ . πότης ἐπ' ἀγκῶνα* πέρι . . ν . [ ἐρᾷ γὰρ λω . [ συρ . [
[. .]κεξ . . ὃς κ[. . . .]ανα πρὶν πάγην βλέψας·
[. .] *τιμίοις* . [. . .] . . . [
[ἔ]*πειτ' ἐφ*[
[. . .]τ . [
. . . . .

Fol. 3 verso.

*καὶ τῆς ἁμάξης ἐλέγετο σταθμήσασθαι*
*τοὺς ἀστερίσκους, ᾗ πλέουσι Φοίνικες.*
*εὗρεν δ' ὁ προυσέληνο[ς] αἰσίῳ σίττῃ ὄρνεον*
*ἐν τοῦ Διδυμέος τὸν γέρ[ο]ντα κων(εί)ῳ*
*ξύοντα τὴν γῆν καὶ γράφοντα τὸ σχῆμα γε(ω)μετροῦντα*
*τοὐξεῦρ' ὁ Φρὺξ Εὔφορβ[ος,] ὅστις ἀνθρώπων*
*τρ[ίγ]ωνα καὶ σκ[αληνὰ] πρῶτος ἔγρ[α]ψε*
*καὶ κύκλον ἐπ[ταμήκε', ἠδὲ νηστεύειν*
*τῶν ἐμπνεό[ντ]ων ε[ἶπεν· οἱ δ' ὑπήκουσαν*
*οὐ πάντες ἀλλ' οὓς εἶχεν [οὔτερος δαίμων.*
*πρὸς δή [μ]ιν ὧδ' ἔφησε . [*
*ἐκεῖ[νο] τοὐλόχρυσον ἐξ . [*
*οὑμὸ[ς] πατὴρ ἐφεῖτο του[*
*δοῦ[ν' ὅσ]τις ὑμέων τῶν σοφ[ῶν ὀνήιστος*
*τῶν ἑπτά· κἠγὼ σοὶ δίδωμ[' ἀριστεῖον.*
[*Θάλης δὲ τῷ*] *σκίπωνι τοὔδα[φος πλήξας*
[*καὶ τ*]*ὴν ὑπήνην τἠτέρῃ* [*λαβὼν χειρὶ*
*ἐξεῖ*[*π*]*ε· τὴν δόσιν μὲν . . [*
*σὺ δ' ε*[. .] . *εῶνος μὴ λό*[*γ*
***Β****ί⟨α⟩ς* [. . . . . ⋮ .]*ειλ*[
. . . . . .

Fol. 3 recto.

ρπη

αλλ' ηνορητισοὺτοσαλκμεωνφήσει
καιφεῦγεβαλλειφειγερειτονάνθρωπον
ἑκαστο[.][δ']αυτο . . [. .] . ἐχθρακηρυσσει
ωσεσ . [.] . . σιν̣ο̣ . . κοτ . . . . ̂ . . . .
οδ'εξοπισθεκο[.]υκασ[.]σε . . ασκει
τηνγλῶσσανελωνωσκυωνοταν̣πίνῃ
καιφῆσιταυτ'ε . [. . . . . ]σεκπλευσ[. .] . . ]ταξαντι[
]αλεξανδρον[
ξ[.]τ . [.] . . [. . . . . ] . . . σηξειν[ ]τοιαπαιδ[
[. . . . . ]χηλαγυμνάζει νοσ . [. .] . . [
μ . [. .]νσ . [
[. . . . . ]ν̣α . . . . . αρ[.]μοσ . . . . δειν[
α . . χεσ . . [
[. . . . . ]θαν̣οντεσου . . . φα . . κα . . . . κιμ . [
[. . . . . ] . . κονεύλ . . α̣τη . . εῦ . [. .]
[. . . . . ] . . . . . ον . . ευμ .
[. . . . . ]ουσ . ρ . . . . α̣σω . [. . .]λοιν
[. . . . . ] . ρμουνοσειλετα . [. .]υσδε
[. . . . . ] . οιχλωρασῦκ . . [[.]]ενο . . ύσα[
[. . . . . ]λουκαιγελωτοσ[

. . . . . ]π̣ι̣[η][ε][]στθεκαιγαρη . [
. . . . . τ̣α̣τ̣ι̣υκ[. φωνεσ . . . . . ν
[. . . . . ] . ἱλυεκαπ̣οπλεῖνὼρη
[. . . . . ]ήσασε[. . . . . ]τωκυσω
. . . . . .

Fol. 4 verso.

τὰπ̣ικρόνουτοισαν̣τιτα . . ο̣τ . [
λεγουσικαικωσ[.]υ . [.]ψημεναισ . [
δίκαιοσ . [. .]υσουδίκα[. .] . αισυμ . . ν[
τῶνερπετῶν[.]ενεξενγετοφ̣ῦ̣[
γενοσδετουτα[. .]ρονὼσπερουκάρτοσ
ημέωνεχοντωνχητέρ̣οισαπάρξασθαι
[. . .]ψεσανδρῶνκαικενοσ[.] . ἐ[. . .]δημοσ

Fol. 3 recto.

ἀλλ' ἦν ὁρᾷ τις 'αὐτος Ἀλκμέων' φήσει
καὶ 'φεῦγε, βάλλ' ⟨ἢ⟩ φεῦγ',' ἐρεῖ, 'τὸν ἄνθραπον'.
ἕκαστο[ς] αἰτο . . [. .] . ἐχθρὰ κηρύσσει
ὡς ἐσ . [.] . . σιν ὁ . . κοτ . . . . [.] . . . .
ὁ δ' ἐξόπισθε κο[.]κασ[.]σε . . άσκει
τὴν γλῶσσαν εἰλῶν ὡς κύων ὅταν πίνῃ,
καί φησι ταῦτ' ἐ . [.] . . . . .[ς] ἐκπλευσ[.] . [.] τάξαντι [.]
[.] . [.] . . . . . [.] . . . [.] ξ . . . . . [.] . . . .
[.] . . . . . τὰ τρα[χ]ηλα γυμνάζει . . . . . .
[.] . . . . . .[.]να . . . . . αρ[.]μος . . . . . .
[.] . . . . . .] θανόντες ου . . . φα . . α . . . . . .
[.] . . . . . [.] . . κον εἶλ . . απη . . εῦ . [. .]
. . . . . .
[.] . . . . . .[.]ουσ . ρ . . . . ασω . [. . .]λου
[.] . . . . . .] . ρ μοῦνος εἶλε τα . [.] .]υσᾶε
[.] . . . . . .] . οι χλωρὰ σῦκ . . ενο . . ίσα[.]
[.] . . . . . .]λου καὶ γέλωτος [
[.] . . . . . .] πίθησθε καὶ γὰρ η . [
[.] . . . . . .] . ταπ' οὐκ [ἄ]φωνος . . . . . ν
[.] . . . . . .] . ἶλυε κἀποπλεῖν ὥρη
[.] . . . . . .[ή]σασε[.] . . . . . [τ]ῳ κύσω
. . . . . .

Fol. 4 verso.

τἀπὶ Κρόνου τοῖς ἀντιτα . . οτ . [
λέγουσι καί κως [.]υ . [.]ημεναις . [
εἰκαιος ἐ[κ]ὼν οὐ δίκα[ι]α[.] δ' αἰσυμνᾶν
τῶν ἑρπετῶν [μ]ὲν ἐξέκοψε τἀφθα[λ]μώ,
γένος δὲ ταῦτ' ἄ[.]ρον ὥσπερ οὐ κάρτος
ἡμέων ἐχόντων χητέροις ἀπάρξασθαι
[.] . [.]ψες ἀνδρῶν καὶ κενὸς [.] . ε[.] . [.] ὄῆμος

. [. .] . ϣφίλοψοννψιττακοῦδε[
οι[. . .]τραγωδοιτωνθάλασσαν̣οι[
ἐχο[.]σιφωνην·οιδε̣πάντεσ . [
καιπ̣ου̣[.]ύμυθοικαιλα̣λοιπε . [
εκει̣θε̣νωνδρόνικε·ταυταδ̓α̣[. . .]ποσ
ν
οσαρδιήνευσεῖπενὸντιοιδε̣λφοι
αἴδονταμῦθονουκαλωσεδέξαντο
. [.]θὴν ΄[. .]ὠπολλονηνι̣κ̣ουκῆα
[.]α̣ι·καισυκ̣άρτ᾽ ε̣[.]ρ̣μᾶσθε
[. . . . . ]ζει··
[ ]
[. . . . . ] . . [. . . . .] .
[. . . . . ]τ̣ισαὐτεπόιησεν·
[. . . . . ]νερθεδεικεῖ[.]θαι
[. . . . . ]λιστιδ̓οικεῦμεν
ο
[. . . . . ]ζ[[ω]]ημετ̓έστραπται επικε̣λειρ . [
ηταιτ̣ρησιν̣[
[. . . . . ]αφοιβελ̣ηκῆσα[.] ωστοπαρ . . . [
. αι̣[. .]ασ[. . .
[. . . . . ]ν·ούντραφεισδ̓υμιν
μ
[. . . . . ]εκειν οσων[[.]]θῶποι
[. . . . . ] . . [.] . . κ . ιψη . [.] . σ
. . . . . .

## Fol. 4 recto.

] . ⁝ . . παρ . . φ . . . . ωσσ̣[. . . .] . . αεπισ[. . .] . εταιδ̓κυριωσημενεπιτωνκαλωσ
] . . . . [. . .]ιδ[.] . . . . [. . . .]δ̓ε[.]ιτωναναγκαζομενωνδαλλωσφαρμα
] . ν
υδ̓
[. . . . . ] . ρ̣ευ[[σ]] . μο . η̣μητη̣ρ
[. . .] . ανα[.]ννυνουδε̣π̣υρ̣εναυουσιν
σα
[. . .]κᾶ ⁝ . φ̣υ̣η . [. .] . ι̣ν . λ̣ῶ[. .]ν̣αντήσασ
ι
[. .]δεξιηνεδ̣ωκεκ . π̣α̣ν̣[.]σπλαγχνα
ε ε
[. . .]νεν[[ε]]ιραισειπ[.]ν[. . .]ρ̣αισηκειν

. [. .] . ω φίλοψον ψιττακοῦ δε[
οἱ [. . .] τραγῳδοὶ τῶν θάλασσαν οἰ[κεύντων
ἔχο[υ]σι φωνήν· οἱ δὲ πάντες . [
καὶ που[λ]ύμυθοι καὶ λάλοι πε . [
ἐκεῖθεν, ὠνδρόνικε, ταῦτα δ' Α[ἴσω]πος
ὁ Σαρδιην(ὸ)ς εἶπεν, ὅντιν' οἱ Δελφοὶ
ἄδοντα μῦθον οὐ καλῶς ἐδέξαντο
. [.]θην ΄. [. .,] ὤπολλον, ἡνίκ' οὐκ ἦα
[. . . . . .]αι· καὶ σὺ κάρτ' ἐ[φο]ρμᾶσθε
[. . . . . .]ζεν·
]
[. . . . .

καιγαμβρο[. .]πλωσε . . . φιλ[.]νθέσθαι
εισ
. υ[.] . . [.] . . δ' . . [.]νκρηγυωσεπαιδευθην
β . [. . . . . .]υ[.] . [.]ουσατὼ'γαθονβλέψαι[ ]
[. . . . . .] . . καιθεὸυσαπρηγευνται
[. . . . . .] . μόχθηροσεξεκνήμωσε[.]
[. . . . . .] . να . νευγανήνονήισ[. .]σ
[.] . . . [. . . .]βητηνκομηναρίπτειν
[.]ρύπτου[. .] . υλονηπονηρ'ασελγαινιν
αλω[.] . ειναιτησθεουτονάνθρωπον
ρη . ει . . ειν . . υνκο . αριοσεσμούσασ
ενευσατοι . . [.]ηνέμαξανευ[. . .] σω
α[. . .] . γαρι . . [. .]ωνπονωνπ[
[. . .]ξ . . . . . ι . [. . . .] . [ι]κ[.] . [. . . .] . [
τιν . . . ρο . . τρι
. γαλ[.] . . . [. . .
[
. . . . . [
. . . .[
παρ[. . . . .]η[
ημὲνπε[.]ειενέκ[
άκου[.]δητοναῖνονε[
δαφνηνελάιηνει[
λέγουσιθέσθαικαιγα[
καλοντεδενδρο[
σεισασ[.]τουσόρπηκ[
ο[. .] . . μη . ηφη[
[.] . . . [.]νεον . . ουνα . [
. . . . .

Fol. 5 verso.

[.]ωσ
ὡριστὲροσμενλεὺκοσυδρουγαστηρ ειδοσδρακοντοσ
οδ'ἡλιοπ'ληξὸστα[.]ολλαγυμνοῦται
ου[. .] ε
τισδ'οικοσοὺπερεγωπαραφλιη
τισδ'ουμεμάντισὴτὶσουθυτηρὲλκει
καιπυθειηγαρενδάφνημὲνὶδρυται
σ
δάφνηνδ'αειδεικαιδάφνηνυπέρωται

καὶ γαμβρο[ . ἀ]πλῶς ε . . . φίλ[.]ν θέσθαι
εισ
. ν[.] . . [.] . . δ' . . [.]ν κρηγύως ἐπαιδεύθην
β . [. . . . . ]ν[.] . [.]ουσα τὠγαθὸν βλέψαι
[. . . . . ] . . καὶ θεοὺς ἀπρηγεῦνται
[. . . . . ] . μοχθηρὸς ἐξεκνήμωσε
[. . . . . ] . να . νευ γ' ἂν ἦν ὀνήισ[το]ς
[.] . . . [. . . .]βη τὴν κόμην ἀναρ(ρ)ίπτειν
[.]ρύπτου[σ . ] . υλον ἢ πονήρ' ἀσελγαίνειν
αλω[.] . εἶναι τῆς θεοῦ τὸν ἄνθρωπον
ρη . ει . . ειν . . υν κο . αριος ἐς Μούσας
ἔνευσα τοι . . [.]ην ἔμαξαν ἐν [. . .] . σῳ
α[. . .] . γὰρ ι . . [. .]ων πόνων π[

[. . .]ξ . . . . . ‘
τιν(ῶν?) . . . ρο . . τριτ( )
. ναλ . . . . . .
. . . . . .[
. . . . .
. . .

. [. . . .] . ίκ[.] . [. . . .] . [ ]
[ ]
παρ[. . . . .]η[
ἡ μὲν πε[σ]εῖν ἑκ[
ἄκου[ε] δὴ τὸν αἶνον· ἔ[ν κοτε Τμώλῳ
δάφνην ἐλαίῃ νεῖ[κος οἱ πάλαι Λυδοὶ
λέγουσι θέσθαι, καὶ γὰ[ρ ἦν τανύπτορθον
καλὸν τε δένδρο[ν
σείσασ[α] τοὺς ὄρπηκ[ας
οδ . .] . . μη . η φη[σὶ
[.] . . . [.] νέον . . ουνα . [
. . . . . .

Fol. 5 verso.

ὡριστερὸς μὲν λευκὸς ὡς ὕδρου γαστήρ, εἶδος δράκοντος.
ὁ δ' ἡλιοπλὴξ ὃς τὰ [π]ολλὰ γυμνοῦται.
τίς δ' οἶκος οὗ περ οὐ[κ] ἐγὼ παρὰ φλιᾷ;
τίς δ' οὗ με μάντις ἢ τίς οὐ θυτὴρ ἕλκει;
καὶ Πυθίη γὰρ ἐν δάφνῃ μὲν ἵδρυται,
δάφνην δ' ἀείδει καὶ δάφνην ὑπέστρωται.

ὠφρωνελαίητουσδεπαῖδ̣ασουσβράγχοσ ερωμ[. . .] . στογαπ[
λωνο[
τουστωνϊ̈ώνωνοἰσοφοῖβοσῳ̣[. . . . . .]
δάφνητεκ̣ρ̣ύ̣ωνκηπ̣ο̣σοὐτο . . [. . . .] . ⟨?⟩
δὶσητρὶσε[.]πωναρτεμέασεποίη[
[.]ᾗγωμενη᾽πιδαιτασὴ᾽σχορονφ̣[. .]τ̣έω
τ̣ο̣ν̣πυθ̣αιστηνγεινομαιδεκ[[αι]]ἀ̣ε̣θ̣λον
οιδωριῆσδὲτεμπόθενμετέμνουσιν
ορε[[η]]ναπάκ̣ρ̣ωνκαιφέ̣ρουσινε[[σ]]δελφουσ
επηνητατώπόλλωνοσιραγίνηται
ὠφρωνελα[.]η̣π̣ημαδ᾽ουχιγινωσκω
ουδ᾽οίδ᾽ο̣ . [. . .]ν[[ου]]λαφηφοροσκαμπ̣τ̣ει
α[. .]ηγαρειμικὸυπατ[[ευ]]εῦσιμ᾽ανθρωπο̣ι
[[,]]
ιρηγαρειμισοιδεχωποτ᾽αννεκρον
μελλωσικαιειν̣η̣[. .]φ̣[.]π̣ερισ̣τ̣έλλει[
αυτοι̣τ̣᾽ανεστεψ̣[. . . . .]ὑποταπ̣λευρα̣[
τουμ̣η̣πνεο̣ν̣τ̣[. . . . .]ι̣τ̣αξ̣ϋπ̣[. .]τ̣[
ημενταδ̣α̣υ̣κευ̣[.]αλλατηνδ᾽απήμ̣[
μαλ᾽ατρεμεωσὴτεκουσατ̣οχριμ[
ωπαντακ . . . τωνεμ̣ω̣ν̣τ̣οκ[
εντητελευτηκυκνοσ[
ηεισασου̣[.] . . . η̣καμοιμ̣[
ε̣γ̣ωμεναν̣δρασοὐσαρη[
σ̣υ̣νεκτεπεμπωχυ̣[
[. .]τ̣ωναρισ̣τ̣εωνοἰκα . . . ν̣ . . . [.] . . . .
[. . . .]ελευκηνὴνικεσταφο̣ρ̣υ̣τηθ̣η̣ν
φερο̣[. .]παιδεσὴγέρο̣ν̣τ̣α̣τ̣ιθωνο̣ν·
α̣υ̣τ̣ο̣[. . .]μαρτεω·κ̣η̣π̣ι̣τ̣η̣νοδ̣ο̣ν̣κεῖμαι·
. . . ε̣ . . . π̣λε̣ι̣ο̣ν̣ὴσυτοισαγινευσιν
εκτωνσετεμπεωναλλο̣τ̣ε̣υ̣γαρεμνησθης
καιτουτ̣ο̣κ̣ω̣σαεθλονουκεγωκρεσσων
σ̣ε̣υ̣κ̣αιγ̣[.]ρουγω̣η̣νουλυμπ̣ι̣ημεζων
η̣ν̣τ̣ο̣[.]σιδελφοισ·αλλ᾽αριστ̣ο̣ν̣ησωπη·

ἐρώμ[εν]os τοῦ Ἀπ[όλ-
λωνο[s.

ὤφρων ἐλαίη, τοὺς δὲ παῖδας οὐ Βράγχος
τοὺς τῶν Ἰώνων, οἷς ὁ Φοῖβος ὠ[ργίσθη,
δάφνῃ τε κρούων κῆπος οὐ το . . [. . . .] . ι
δὶς ἢ τρὶς ε[ἰ]πὼν ἀρτεμέας ἐποίη̣σε;
[κ]ἠγὼ μὲν ἢ 'πὶ δαῖτας ἢ 's χορὸν φ[οι]τέω
τὸν Πυθαϊστήν, γίνομαι δὲ κἄεθλον,
οἱ Δωριῆς δὲ Τεμπόθεν με τέμνουσιν
ὀρέων ἀπ' ἄκρων καὶ φέρουσιν ἐs Δελφοὺs
ἐπὴν τὰ τώπόλλωνος ἱρὰ γίνηται.
ὤφρων ἐλα[ί]η, πῆμα δ' οὐχὶ γινώσκω,
οὐδ' οἶδ' ὁκ[οίη]ν οὐλαφηφόροs κάμπτει,
ἀ[γν]ὴ γάρ εἰμι, κοὐ πατεῦσί μ' ἄνθρωποι,
ἱρὴ γάρ εἰμι· σοὶ δὲ χὠπόταν νεκρὸν
μέλλωσι καίειν ἢ [τά]φ[ῳ] περιστέλλει[ν,
αὐτοί τ' ἀνεστέψ[αντο χ]ὑπὸ τὰ πλευρὰ
τοῦ μὴ πνέοντ[os κἠπ]ιτὰξ ὑπ[έσ]τ[ρωσαν.'
ἡ μὲν τάδ' αὐ⟨χ⟩εῦ[σ'·] ἀλλὰ τὴν ἀπήμ[υνε
μάλ' ἀτρεμαίωs ἡ τεκοῦσα τὸ χρῖμ[α·
'ὦ πάντ' ἄκυθε τῶν ἐμῶν τόκ[ων δάφνη,
ἐν τῇ τελευτῇ κύκνος [
ἤεισας ου[.'] . . . ηκα μοι μ[
ἐγὼ μὲν ἄνδραs οὓs Ἄρη[s ἀπόλλυσι
σὺν ἔκ τε πέμπω χὐ[πὸ
[. .] τῶν ἀριστέων οἳ κα . . . ν . . . [.] . . . .
[ἐγὼ δ]ὲ λευκὴν ἡνίκ' ἐs τάφον τήθην
φέρο[υσι] παῖδες, ἢ γέροντα Τιθωνόν,
αὐτο[ῖs ὁ]μαρτέω κἠπὶ τὴν ὁδὸν κεῖμαι.
. . . ε . . . πλεῖον ἢ σὺ τοῖs ἀγινεῦσιν
ἐκ τῶν σε Τεμπέων. ἀλλ' ὅτευ γὰρ ἐμνήσθης
καὶ τοῦτο κὡs ἄεθλον οὐκ ἐγὼ κρέσσων
σεῦ, κ⟨οῦ⟩ γ[ὰ]ρ ⟨ὠ⟩γών, ἢ 'ν 'Ολυμπίῃ μέζων
ἢ 'ν το[ῖ]σι Δελφοῖs; ἀλλ' ἄριστον ἡ σωπή.

εγωμενουτεχρηστονουτεσεγρυζω
ἀπηνεσουδεν·αλλαηθε[[ι]]σόρνιθεσ
[.]ντοισ[.]φυλλοισταυτατινθυριζουσαι ος . . [
ἐδ
παλαικαθηνταικωτιλ . . σ . . . ευσαι.
τισδ' ευρεδαφνηνγαια . [. .] . . . [. . .]σ[

Fol. 5 recto.

τισευρελαιηπαλλασημοσ . [.] . ξ[. . .]
ρqβ ν
τωφ[[ω]]κιοικωκηδικαξεγαρχαιοισ
ανηροφιστανερθεναμφιτησακτησ
ενηδαφνηπεπτωκεντωνδ' αειξωων
ωσπρινονωσδρυνωσκυπειρονωσῦλην πευκην
την
τισ[[δ' ευρ']]ελαιηντισδε[.]ηνδαφνηντιμα
δαφνηναπολλωνηδεπαλλασηνευρεν
ιι
ξυνοντοδαυτ[[ο]]ισθεουσγαρουδιακρινω
ω
τ[.]τησδαφνησοκαρποσεστιχρησομαι
σ ε
μητ' εθεμητεπεῖνεμητ' επιχρισῃσ
ιτ
οτησδ' ελαισεαδεπολλεσωμασταξ
ε
ὡσε[. . . . . ]νκαλευσινανδετοχριμα
εν[. . . .] . υμβα . ηνεπα . . . χωθησευσ
[. . .]ευ[. . .]οντιθημιτηδαφνηπτωμα·
τευγαρ[. .]φυλλονοιικεταιπροτιν[.]υσι
ιη
τοτησελ[[λ]]αστατρει' ηδαφνηκειται·
φευτωνατρυτωνοιακωτιλιζουσι
λαιδρηκορωνηκωστοχειλοσουκαλγεισ·
275 a τευγαρ[.] . τοφυλλονοοιϊκεταιπροτεινουσι
276 a τοτησελαιηστατρειηδαφνηκειται
277 a φευτωνατρυτωνοιακωτιλιζ[.]υ[. .]
278 a λ[. . . .]ηκορωνηκωστοχειλοσουκαλγει[. .]
[. . .]αρτοπρεμονδηλιοιφυλασσουσι

ἐγὼ μὲν οὔτε χρηστὸν οὔτε σε γρύζω
ἀπηνὲς οὐδέν, ἀλλ' ἄηθες ὄρνιθες
[ἐ]ν τοῖσ[ι] φύλλοις ταῦτα τινθυρίζουσαι ὀξ . .
εδ
πάλαι κάθηνται κωτίλ . . σ . . . εῦσαι.
τίς δ' εὗρε δάφνην; γαῖα . [. .] . . . [. . .]σ

Fol. 5 recto.

ὡς πρῖνον, ὡς δρῦν, ὡς κύπειρον, ὡς ὕλην. πεύκην
τίς δ' εὗρ' ἐλαίη⟨ν⟩; Παλλάς, ἥμος ἤ[ρ]ιζ[ε
τῷ φυκιοίκῳ κηδίκαζεν ἀρχαῖος
ἀνὴρ ὄφις τὰ νέρθεν ἀμφὶ τῆς Ἀκτῆς.
ἐν ἡ δάφνη πέπτωκε. τῶν δ' ἀειζώων
τίς τὴν ἐλαίην τίς δὲ [τ]ὴν δάφνην τιμᾷ;
δάφνην Ἀπόλλων, ἡ δὲ Παλλὰς ἣν εὗρεν.
ξυνὸν τόδ' αὐταῖς, θεοὺς γὰρ οὐ διακρίνω.
τ[ίς] τῆς δάφνης ὁ καρπός; ἐς τί χρήσωμαι;
μήτ' ἔσθε μήτε πῖνε μήτ' ἐπιχρίσῃς.
ιτ
ὁ τῆς δ' ἐλαίης ἔαδε πόλλ', ἔσω μάσταξ
ὡς ε[. . . . . ]ν καλεῦσιν, ἂν δὲ τὸ χρῖμα
εν[. . κο]λυμβα . ἣν ἐπα . . . χὠ Θησεύς.
[τὸ δ]εύ[τερ]ον τίθημι τῇ δάφνῃ πτῶμα.
τεῦ γὰρ [τὸ] φύλλον οἱ ἱκέται προτείν[ο]υσι;
τὸ τῆς ἐλαίης. τὰ τρί' ἡ δάφνη κεῖται.
φεῦ τῶν ἀτρύτων, οἷα κωτιλίζουσι·
λαιδρὴ κορώνη, κῶς τὸ χεῖλος οὐκ ἀλγεῖς;
[τεῦ γ]ὰρ τὸ πρέμνον Δήλιοι φυλάσσουσι;

[. . .]ησελαισηϊκ[. . . . .]ετηνλητω
[. . . .] . οιπολιταικ[. . . . .]σιτωδημω
[. . . . .]ατανουνε . . ερ . . ινηδαφνη
[. . . . . ]αθαλλωκαλλινικοσηλαιη
[. . . . . ] . φαιεντεκηπιτηνοπλων
[. . . . . ] . τερηντιναινειται
[. . . . . ]λικουτεκοιμαντεισ
[. . . . . ]νουτεπια[.]νεισ
. . . . . ]ημιτηνδαφηνην
ωσειπετηδ'ὁμυθοσαμφιτηρησει
ηγ . ησμεζονδ'ητοπροσθενη . . [. .]εν
[. .]φευτολοιπονεικο . εστονουτ . [. .] .
. ατα . [.] . . σηχυτειχε . . . τρ . . [. .]να
ελεξενηνγαρουκαπωθεντωνδενδρων
ουκ'ωταλαιναιπαυσομεσθαμηλειην
γενομεθεχθραισμηλε . ωμεναλληλασ
ανολβαναι . . . . αλλαταυτο . . μ . να
τηνδ'αγρι[.]σφανεισαταυροσηδαφνη
εβλεψεκαιτα δειπενωκακηλωβη
ωσδημιημεωνκαισυμημεποιησαι
ευστεκτονηγαργειτονευσαποπνιγεισ
[. . . . .] . σουμαφοιβονουμαδεσποιναν
[. . . .]υμβαλο . . . . ευε . . . μαποκτ[

Fol. 6 verso.

. . . . . .
[. . . . . ]αει . . δ . [
[. . . . .]υρακαιγρα . [
[. . . .]υνονε . . . οβρ . [
[. . . . . ] . καιν . [.]νοισε[
[. . . . .]εκηνπαθηκ[
[. . . . .]νδεπολληντυ[

[τὸ τ]ῆς ἐλαίης, ἣ κ[αθεῖσ]ε τὴν Λητὼ
[. . . .] . οι πολῖται κ[. . . . .]σι τῷ δήμῳ.
[. . . . .]αταν οὖν ε . . ερ . . ιν ἡ δάφνη,
[. . . . . .]α θαλλῷ καλλίνικος ἡλαίη.
[. . . . . .] . φαιεν τε κἠπὶ τὴν ὅπλων
[. . . . . .] . τερην τιν' αἰνεῖται
[. . . . . .]λικου τε κοἱ μάντεις
. . . . . .]ν οὔτε πια[ί]νεις
[. . . . . φ]ημὶ τὴν δάφνην.'
ὣς εἶπε, τῇ δ' ὁ θυμὸς ἀμφὶ τῇ ῥήσει
⟨ᾠδ⟩ησε, μέζον δ' ἢ τὸ πρόσθεν ἤλγ[ησ]εν.
[. .] φεῦ τὸ λοιπὸν εικο . εστονουτ . [. .] .
. ατα . [.] . . ς ἢ χύτ' εἶχε . . . τρ . . [. .]να
ἔλεξεν, ἢν γὰρ οὐκ ἄπωθε τῶν δένδρων·
'οὐκ, ὦ τάλαιναι, παυσόμεσθα, μὴ λίην
γεν⟨ώ⟩μεθ' ἐχθραί; μὴ λέγωμεν ἀλλήλας
ἀνολβα· ναὶ . . . . ἀλλὰ ταῦτ' ὀ . . μ . να.'
τὴν δ' ἄγρι[ο]ς φανεῖσα ταῦρος ἡ δάφνη
ἔβλεψε καὶ τάδ' εἶπεν· 'ὦ κακὴ λώβη,
ὡς δὴ μί' ἡμέων καὶ σὺ μή με ποιῆσαι
εὔστεκτον, ἥ γὰρ γειτονεῦσ' ἀποπνίγεις.
[. . . . .] . ς οὐ μὰ Φοῖβον, οὐ μὰ δέσποιναν
[. . . σ]υμβαλο . . . . ενε . . . μ' ἀποκτ[ειν . . .

Fol. 6 verso.

. . . . . .
[. . . . . .]ᾳ̣ει̣ . . δ . [
[. . . . .]υρα καὶ γρα . [
[. . . .]υνονε . . . οβρ . [
[. . . . . .] . καὶ . [.]νοισε[
[. . . . .]ε κἢν πάθῃ κ[
[. . . . .]νδε πολλὴν τυ[

[. . . . .]οι̣σ̣α̣μ̣[.]σ̣θου . . [
[. . . . .] . . [.]νκ̣α̣ . . ε̣ . [
[. . . .]ουχιμονονεξ̣η̣[
[. . . .]υστραγωδουσαλλ̣α̣κ̣ο̣[
[. . . .]ενταμετρ̣ο̣νουχ̣'α . . . | [. . .] . ν
[. . . . . .] . . . . . | [. .]κρουσε
[. . . .]τερω̣ν . . ρ̣α̣ρ̣[. .] . . [. . .]ουσι
[. . . . .] . . ρ̣ο̣σ̣ . . λονλ̣ . . . . . [.] . . . α̣ι̣κ̣[.]ρ̣δ̣ο̣σ̣
λε
[. . . .] . . νγαρεντεσμ̣ε̣χρ . [.]μαι
[. . . .] . τ̣α̣γ̣ο̣ι̣ν̣ο̣ν̣καιχ̣ . . . . . νεπλ̣α̣σθη
[. . . . .]φερημεν̣δ̣ε̣ . . αγαρ̣ . [. .]κ̣ε̣ινουσ
[. . . . .] . ασηγαπησαναιτ̣α̣ . . . αυτη
[. . . . .]ο̣ι̣δ̣ο̣σεσκ̣ερασ̣τ̣εθυμ̣ω̣ται
χ
[. . . . .]νaοιδ̣α̣ι̣κ̣α̣ι̣μ̣ε̣λ̣η . . τ̣α̣π̣υ̣ . η̣[. .]
[. . . . . .] . δ̣[.] . ηταιτηνξ̣ενη̣ν̣α̣ν̣α̣κ̣ρ̣ι̣νει
ηνδουλονειν̣α̣ι̣φησι̣κ̣αιπ̣α̣λ̣ιμπρητον
κα̣[.]τ̣α̣υ̣τ̣ε̣ρ̣ε̣ι̣σ̣α̣ . . . . . α̣τ̣ο̣ν̣β̣ρ̣α̣χιονμ̣ο̣ι̣ζ̣ει
ωσ̣τ̣ουκαρ̣ . . [. . . . . .] . ι̣χ . . . . κ̣ρ̣[.] .
φαυλοισομ̣[.]ε̣ι̣[. . . . . .] . ν̣π̣[.]ρ̣επτησαν
καυ̣ταιτρομει[. . . .]ηκακ̣ . σ̣α̣κουσωσι
τουδ̣'ουνεκου . [. . . . . .] . . [. . . .] . ιμηιν
εκαστοσακροι̣[. . . . . .]κνιζει
ωστησ̣ελαιησ̣[. . . . . .]κ̣η̣τ̣η
μηθ̣ . [. .] . ε̣χ̣θ̣[. . . . . .] . . [. .]ειδωσ
ουτ̣[. . . .] . κ̣α̣ . . νου . [. .]σισυμμι̣ξ̣α̣σ̣
εφεσ̣ο̣νοθενπ̣υ̣ροιταμετραμελλοντ̣ε̣σ
ταχωλατικτειν̣μηαμ̣α̣θ̣ω̣σ̣ε̣ναυονται

Fol. 6 recto.

. . . . . .
[. . . . . .] . . [.]ν . [
[. . . . . .] . . . . . ν[
[. . . . . .] . . α̣ι̣ . . . ι

[. . . . .]οις ἀμ[ί]σθου . . [
[. . . . .] . . [.]ν κα . . ε . [
[. . . .] οὐχὶ μο⟨ῦ⟩νον ἐξη[
[. . . .]υς τραγῳδοὺς ἀλλὰ κο[
[. . . . π]εντάμετρον οὐχ ἁ . . . [. . .] . ν
[. . . . . .] . . . . . [. ἑ]κρουσε
[. . . . .]τερων . . ραρ[. .] . . [. . .]ουσι
[. . . . .] . . ροσ . . λον λ . . . . . [.] . . . αι κ[έ]ρδος
[. . . .] . . ν γὰρ ἐντελὲς μεχρ . [.]μαι
[. . . .] . τα γ' οἶνον καὶ χ . . . . . νεπλάσθη
[. . . . .] φέρῃ μὲν δε . . α γὰρ . [. .] κείνους
[. . . . .] . ας ἠγάπησαν αἱ τα . . . αυτη
[. . . . ἀ]οιδὸς ἐς κέρας τεθύμωται
χ
[. . . . .]ν ἀοιδαὶ καὶ μέλη . . ταπυγ . η[. .]
[. . . . . .] . δ[.] . ηται τὴν ξένην ἀνακρίνει
ἢν δοῦλον εἶναί φησι καὶ παλίμπρητον,
κα[ὶ] ταῦτ' ἐρεῖ σα . . . . . ατον βράχιον μ⟨ύ⟩ζει
ὥστ' οὐκ ἀρ . . [. . . . . .] . ιχ . . . . κρ[.] .
φαύλοις ὁμι[λ]εῖ[. . . . . .] . ν π[α]ρέπτησαν
καὐταὶ τρομεῦ[σιν μ]ὴ κακῶς ἀκούσωσι.
τοῦδ' οὕνεκ' οὐ . [. . . . . .] . . [. . . .] . ιμην
ἕκαστος ἄκροι[ς . . . . . .] κνίζει
ὡς τῆς ἐλαίης [. . . . . .]κητη
μηθ . [. .] . εχθ[. . . . . .] . . [. .] εἰδὼς
οὔτ' [ἐσ . . .] . κα . . νου . [. .]σι συμμίξας
Ἔφεσον ὅθεν πῦρ οἱ τὰ μέτρα μέλλοντες
τὰ χωλὰ τίκτειν μὴ μαθῶς ἐναύονται.

Fol. 6 recto.

. . . . . .
. . . . . .] . . .]ν . .
[. . . . . .] . . . . . ν[
[. . . . . .] . . αι . . . [

[. . . . . ] . νισπλευσαι
[. . . . . ] . αλου[.] . νηρδ . . [
[. . . . . ]υτη . ομιμν[
[. . . . . ]δ . τιχ . ουκο[
[. . . . . ] . . . δ[.]πηνε[
[. . . . . ] . μπολ . . υ . [
[. . . . . ] . . . . σπ[. . . . .]υσισυμμιξασ
εκ . . ρ | . . . . . θεωμα . [.]σεσ . . . αμε[
ουτ'εσ | [. .] . . . . εω . . . . . [.] . . [
εφεσονοθ[. . .] . . οι[.]α . . [. .]ρ[.]μελλ[
ταχωλατικ[.]ειν . ηαμαθωσεναυ[
αλλ'ειτιθυμ . [.]νε . . γαστεραπνευσ . [
ειτ'ουνετ . . [.] . αρχαιονειτ'αμαρτη[
τουτεμπ[. .]πλεκοσικαιλαλουσ[
ϊαστικαιδωρισστικαιτοσυμμικ[
τ[.] . μεχριτ . . μ . . αιφιλοισ . εδησ[
κ[.] . νουνε . . . . νεγχεουσιτην[
ω . . . ειπεουδετηνιχηψα . . [.]ετ[
η
. [.] . δητ[[ο]]σωσυπι . . . [.] . . . . . λαμουσαι
ου . . ν . . . ταικα[. .] . [.] . [. .] . . ην . . μ[.] .
σ
. α[. . .]αυ . . . . [[.]][. . . . . ] . ρηρησισ
αμ . . . . . [. . . . .]ην . . τεσπα[.] . .
ουτελλ . [. . . . .] . . [. . . . . ] . ετασμουσασ
ω . κηρλ[. . . . . ] . . μετρουκοψασ
επα . . [. . . . . ] . νερυκουσιν
καλασλε[. . . . . .]μρευ . ται
τισ . μεναυ . [. . .] . δε . . . ερδ[. . . .]η
συπενταμετρασυντιθεισυ . . . [. . .] .
συδετραγωδο[. .] . . . . . εκληρω . .
δοκεωμενου[.] . σαλλακαιτ . . α . . αψαι

[. . . . . .] . νις πλεῦσαι
[. . . . . .] . αλου [.] . νηρ δ . . [
[. . . . . .]υτη . ὁ μιμν[
[. . . . . .]δ . τιχ . ουκο[
[. . . . . .] . . . δ[.]πηνε[
[. . . . . .] . μπολ . . υ . [
[. . . . . .] . . . . σπ[ . . . . ο]υσι συμμίξας
ἐκ . . ρ . . . . . θεῷ μα . [.]σεσ . . . αμε[
οὔτ' ἐσ[. .] . . . . εω . . . . . [.] . . [
Ἔφεσον ὅθ[εν π]ῦρ οἱ [τ]ὰ μ[έτ]ρ[α] μέλλ[οντες
τὰ χωλὰ τίκ[τ]ειν μὴ 'μαθῶς ἐναύ[ονται.
ἀλλ' εἴ τι θυμ . [.]νε . . γαστέρα πνευσ . [
εἴτ' οὖν ετ . . [.] . ἀρχαῖον εἴτ' ἀμαρτη[
τοῦτ' ἐμπ[ε]πλεκόσι καὶ λαλοῦσ[ι
Ἰαστὶ καὶ Δωριστὶ καὶ τὸ σύμμικ[τον
τ[.] . μέχρι τ . . μ . . αι φίλοισ . εδησ[
κ[.] . νουν ε . . . . ν ἐγχέουσι τὴν [
ω . . . ει νέου δὲ τηνίχ' ἡψα . . [.]ετ[
ην
. [.] . δή τις ὡς ὑπι . . . [.] . . . . . λα Μοῦσαι
ου . . ν . . . ται κα[. .] . [.] . [. .] . . ην . . μ[.] .
. α[. . .]αυ . . . . σ[. . . . . .] . ρη ῥῆσις
αμ . . . . . [. . . . .]ην . . τεσπα[.] . .
ουτελλ . [. . . . .] . . [. . . . . ] . ε τὰς Μούσας
ω . κῆρ λ[. . . . . ] . . μέτρον κόψας
ἐν πα . . [. . . . . ] . ν ἐρύκουσιν
καλὰς λε[. . . . . ]ιν ῥεῦνται
τισ . μεν αὐ . [. . .] . δε . . . ερδ[. . . .]η
σὺ πεντάμετρα συντιθεὶς ὑ . . . [. . .] .
σὺ δὲ τραγῳδο[. .] . . . . . εκληρω . .
δοκέω μὲν ου[.] . ς ἀλλὰ καὶ τ . . α . . άψαι

Fol. 7 recto.

[. . . . . ]γαρ[ ]βαινοιπολεισ
[. . . . . ]χουμο[ ] . ουρεαβλεπει
[. . . . . ]μεσωκ . [ ] . στενησουσαλη . [
[. . . . . ]ευρειησκ[ ] . . χθονοσ[
[. .]θετουχ'υμεινα[ . . . . . .
καιθεμενκαιπα[
τωνδαναξ[.]υδ'οι[. .] . ν[
φαρμακο[. . .] . . ναπο . . [
εστινοικ[. .] . ι . . αψει[.]ενλεγειν[
καιταφο[. . .]νκ[.] . ιαγινωσκειν[
φησικαιπατρο[. .] . . νκτεινεινο[
τουνεκαντη . [. . . .]προναιθεαιλ[
τησδετησευχ[. . .] . ναεισομαι . . [
δουσατημικκητιτη . . ηναιμε . [
ηνικαν[. .] . [.]ατηνγε . . . νηπ . [
εβδομηνσ . [.] . . ατροσκα . . . . . [
η[. .]νοιδ'ολυμπονητ . . . [
ι[. . . . .] . τισπα . [
τε . [.] . ατιμησεστ[
ξευ[.]πατηρουφαυλ . . . . [. . . . .]οκ[
πολλατεχνηενταποικ[. .] . γλ[
παιχν[. .]τριτωνισηνεγκενκορ . [
πολλα[.] . . . . ιουσ[.]υλμοσαυχενο[
εκτετησ . [. . . . . ησαλοσ
καιτοτυγ[. . . . . ] . σ . [
ε[.]πν . . . [. .]ην . [ . . . . . .
παιχνιο . [. .]νε . . . εσεκβαλλ[ ]
μυριην . [.] . νοιατιμησεσ[.]ε . [ ]
ρηιδιωσα[. . .] . [.]αιδ . . . [. . .]ι . [ ]
πολλακαι[. .] . . [.] . η[ ] . . .
ησαβονμ[.] . αυ[ ] . . ρ[.]λ . . ε
ο[.]σιτησμουσησ[ ]ηπενδακρ .
παιδοσηγυνη[ ]ληιστη . [. . . .]

Fol. 7 recto.

[. . . . . ]ν γὰρ [ ]βαίνοι πόλεις
[. . . . . ]χουμο[ ] . οὔρεα βλέπει
[. . . . . ] μέσῳ κ . [ ] . στενησουσαλη . [
[. . . . ] εὐρείης κ[ ] . . χθονὸς [
[. .]θετ' οὐχ ὑμεῖν α[
καὶ θέμεν καὶ πα[
τῶν δ' ἄναξ [ο]ὐδ' οι[. .] . ι[
φαρμακο . . .] . . ναπο . . [
ἐστιν οἰκ[. .] . ι . . αψει[.]εν λέγειν [
καὶ ταφο[. . .]ν κ[.] . ια γινώσκειν [
φησὶ καὶ πατρὸ[ς .] . . υ κτείνειν ο[
τοὔνεκ' ἂν τη . [. . . .]προν αἱ θεαὶ λ[
τῆσδε τῆς εὐχ[ῆς .] . ν ἀείσομαι . . [
δοῦσα τῇ μικκῇ τι τη . . ηναιμε . [
ἡνίκ' ἀν[. .] . [.]α τὴν γε . . . ν ηπ . [
ἐβδόμην σ . [.] . πατρὸς κα . . . . . [
·η[. .]νοι δ' Ὄλυμπον ητ . . . [
ι[. . . . .] . τις πα . [
τε . [.] . α τιμῆς ἐστ[
Ζεὺ[ς] πατὴρ οὐ φαῦλ . . . . [. . . . .]οκ[
πολλὰ τεχνήεντα ποικ[ίλ'] ἀγλ[α
παίχν[ια] Τριτωνὶς ἤνεγκεν κόρη [
πολλὰ [.] . . . . ιου σ[κ]υλμὸς αὐχένο[ς
ἔκ τε τῆς . [. . . . . ] . . ης ἁλὸς [
καὶ τὸ τυγ[χάνειν . . . . . ] . σ . [
ε[.]πν . . . [. .]ην . [
παιχνιο . [. .]νε . . . ες ἐκβαλλ[ ]
μυρίην . [.] . νοια τιμήεσ[σ'] ε . [ ]
ῥηδίως α[. . .] . [.]αιδ . . . [. . .] ι . [ ]
πολλὰ καὶ [. .] . . [.] . η[ ] . . .
ἢ Σάβον μ[.] . αυ[ ] . . ρ[.]λ . . ε
ο[ἶ]σι τῆς Μούσης [ ]ηπεν δακρ .
παιδὸς ἢ γυνὴ [ ]ληιστη . [. . . .]

ιπποσαϲτε[ ] . . υγκρο . .
κωϲεχωταλ[ . . . ] . νε . .
παντακα[ ]αι[ ] . . [. . . . . .]ε . [.]ων
εργαταιϲ . [ ]αισ . [ ]οσοισικυ[. . .]ν
τασ . [. .]με[ ] . ψει . [ ]ωσι . . . . . [. . . . .]
ογπ[ ]αυμο . [ ]αλληλοιϲενηϲ

Fol. 7 verso.

]ογτεϲωμ[.]ναωντ . δ . [ ]νη[
]ηνωπολλονουδ'εϲκε[ ] . ευμερ[
]τοιπυθωνοσαρτ[ ]ϲω . . [
]ματωνεκειτ . [ ]νπογη[
]ιπε . . . [ ]ερεϲτισοι
. . . . ]τουγειτριπουϲ
ω
]ϲοιδ'υποροφοι
]εφ[. .] . ξωτ[.]δε
] . . . . . κοιϲιναντο[. . .] . ιν
]ωδ'αλληντινο[.] . ηϲ[. . .]ων
]φηϲωφοιβεπ . [. .]νηγ[.]εχνηϲ
] . αιϲτε . . . ν . [.] . . . βολα
αχρυϲονμεν[. . . . . κυνεϲ
]θενμυρμηκεϲ . [. .]ϲιπτεροιϲ
]λυϲιϲκαιφαυλονοικηϲειδομον
]ϲαρχαιουϲδ'ατιμηϲει[. . . . .]ϲ
] . ϲιγκακηγδ . . . [.] . υ . α . αι
] . . γτεϲανθρωποιπονω
] . εϲτονκα[.]τ[. . . .]
]ϲτερειγδοτ . [
]ερ[. . . . . .] . . κριθωμενην
]γπ[. . . . . ναμαυρωϲειχρ[.]νοϲ
] . τα[.]παιδικαλλιϲτηδοϲιϲ[ ]
]ογγενειοναγνευειτριχοϲ[ ]
]ογοι[.]χαιρωϲιγ[.]ρπα . [. .] . .

ἵππος ἀστε[ ]..υνκρο..
κῶς ἔχω ταλ[ ].νε..
πάντα κα[ ]αι[ ]..[.....].ε.[.]ων
405 ἐργαταισ.[ ]αισ.[ ]οσοισι κυ[...]ν
τασ.[..]με[ ].ψει.[ ]ωσι.....[.....]
ονπ[ ]αυμο.[ ] ἀλλήλοις ἔνης

Fol. 7 verso.

]οντ' ἔσω μ[ε] ναῶν τ.δ.[ ]νη[
]ην ὤπολλον οὐδ' ἔσκε[ν ].ευ μερ[
410 ]τοι Πύθωνος αρτ[ ]σω..[
]ματων ἐκειτ.[ ]ν πονη[
]ιπε...[ ]ερ ἐστί σοι
]του γ' εἰ τρίπους
]ς οἱ δ' ὑπώροφοι
415 ]εφ[..].ξω τ[.]δε
].....κοισιν αντο[...].ιν
]ωδ' ἄλλην τινο[.].ησ[...]ων
]φης, ὦ Φοῖβε, π.[..]νην [τ]έχνης
].αιστε...ν.[.]...βολα
420 ]α χρυσὸν μεν[....]..κύνες
]θεν μύρμηκες.[..]σι πτεροῖς
]λυσις καὶ φαῦλον οἰκήσει δόμον
]ς ἀρχαίους δ' ἀτιμήσει[.....]ς
].σιν κακὴν δ...[.].υ.α.αι
425 ]..ντες ἄνθρωποι πόνῳ
].εστον κα[.]τ[....]
]στερεῖν δοτ.[
]ερ[.....]..κριθῶμεν, ἣν
]νπ[...]..ν ἀμαυρώσει χρ[ό]νος
430 ].τα[.] παιδὶ καλλίστη δόσις
]ον γένειον ἀγνεύει τριχὸς
λ]όγοι[ς] χαίρωσιν [.]ρπα.[..]..

```
                                                ]τεων . . . . . ]προδασ
                                                ] . . . η . [.] . [. .] . . [.] . . . [. .]μσ
435 . . [                                       ] . τ . μπα . . . σμ . . [. .]ασ
    . . δ[                                      ] . νσενυμφη . . δ . . [. .] .
    οιδ'ε[                                      ] . σ . οσινηεισανσο[. . . .]
    ων . [                                        ]π[.] . . νικατωτα[. . .]
    τ[. . .] . [                                ] . [. . . . .]εδ . . . [. .]εον
440 τεξ[.]μαι[                                          ] . ισ . . αν[. .] . . ρος
    εικ'αναξηπ[                                           ] . ευφ[. .] . η .
    α . . . . τ ο . π[                                    ] . λλ . [.] . .
    ωνχορο ισ . . . [                                    ]χεκαιτροφε
    κρησιονκλ . [                                           ] . αιπερι
445 θησεϊ[.] . [.] . . [                          . . .     ]εικατ .
    χρηκαλω[. . .]ω[.]τερ[                          ]αθα . [  ] . . τεω
    τουτον . . . [.]πον[                          ] . σοδ . . [  ] . . . . .
    ωγ . . η . . τισωντισ . [                       ]κ'εντ . [  ]ο[
μα
```

## Unplaced Fragments.

| Fr. 1 recto. | Fr. 1 verso. | Fr. 2 recto. | Fr. 2 verso. |
|---|---|---|---|
| | | . . . | . . . . |
| ]ναι . . [ | ] . σαιπολ[ | ] . υσ . | ] . . . . [ |
| ] . . . ε[ | ]καιλε[ | ]λα | ]χρισιν[ |
| ] . [.] . κ[ | ]εισβου . [ | ]άγνον | ]σεσειπ[ |
| ] . [ | ]λε[ | ] . . . | ]χρεῖεσα . [ |
| 5 ] . [ | 5 ]φ[ | . . . | 5 ]ητ . . η . [ |
| . . . . | . . . . | | . . . . |

| Fr. 3 recto. | Fr. 3 verso. | Fr. 4 recto. | Fr. 4 verso. |
|---|---|---|---|
| . . . . | . . . . | . . . . . | . . . . |
| . . [ | ] . . [ | . . . .] . [ | ] . . . . . [ |
| ] . [ | ]δο[ | ] . λο . . . ρ[ | ]υσετηι[ |

]τεων . . [. .] . [. . . . .] . [. . .] πόδας
] . . . η . [.] . [. .] . . [.] . . . [. .]ις
] . τ . μπα . . . σμ . . [. .]ας
] . ν σε νύμφη . . δ . . [. .] .
] . σ . οισιν ἧεισαν σο[. . . .]
]π[.] . . νικατω τα[. . .]
] . [. . . . . .]εδ . . . [. .]εον
] . ισ . . αν[. .] . . ρος
] . ευφ[. .] . η .
] . λλ . [.] . .
]χε καὶ τροφέ,
] . αι πέρι
]ει κατ .
] . . τεω
] . . . . .
]ο[

435 . . [
. . δ[
οἱ δ' ε[
ων . [
τ[. . .] . [
440 τέξ[ο]μαι [
εἶκ' ἄναξ ηπ[
α . . . . το . π[
ὧν χοροισ . . . [
Κρήσιον κλ . [
445 θήσετ[.] . [.] . . [
χρὴ καλῶ[. . .]ω[.]τερ[
τοῦτον . . . [ἴ]ππον [
ωγ . . η . . τισων τισ . [

]αθα . [
] . σοδ . . [
]κ' ἐντ . [

## Unplaced Fragments.

Fr. 1 verso.

] . σαιπολ[
] καὶ λε[
]εισ βου . [
]λε[
]φ[
. . . .

Fr. 2 recto.

. . .
] . υσ .
]λα
] ἄγνον
] . . .
. . .

Fr. 2 verso.

. . . .
] . . . . [
] χρῖσιν [
]σες ειπ[
]χρῖε σα . [
]ητ . . η . [
. . . .

Fr. 4 recto.

. . . . .
] . . [.] . [
] . λο . . . ρ[

Fr. 4 verso.

. . . .
] . . . . . [
]υσε τηνε[

]ο . . . . [
]να . [.]εκ[
. . . . .

]ε . [.]θ . [
]η . [.]επο[
]. [. .]ισ . [
. . . . .

]λλ'ο[. .]νδ . [
. . . . . .

] . . . [
. . . . .

Fr. 5 recto.

. . .
]ειη[
]γαρηλ[
]τροσα[
. . .

Fr. 5 verso.

. . . .
] . ι . ι
]νμον[
]μικ[
. . . .

Fr. 6 recto.

. . . .
] . . . . [
λιπο . [
] . [.] . . [
. . . . .

Fr. 6 verso.

. . .
]αισ . [
]νησουσ[
]μ . . [
. . .

Fr. 7 recto.

. . . . .
]α . [.] . ν[
] . . [
. . . . .

Fr. 7 verso.

. . . . .
] . πα[
. . . πει[
]η[
. . . . .

Fr. 8 recto.

. . .
] . ισ . [
] . [
. . .

Fr. 8 verso.

. . .
] . . [
] . [
. . .

Fr. 9 recto.

. . . .
] . [
] . ε . ι
] . . γ . [
] . . [
. . . .

Fr. 9 verso.

. . .
] . θ[
]μ . [
]νννη[
]ονε[
. . .

Fr. 10 recto.

. . . . .
]τοι .
] . . ει·
] . ειδ . [
. . . .

Fr. 10 verso.

. . . .
] . . [
]ητιωπ[
]υσοναισ[
]μην[
. . . .

Fr. 11 recto.

. . . . . .
]δεσω[
]τει . . λογ . [

Fr. 11 verso.

. . . . . .
]κεπο[
]νυσου

Fr. 12 recto.

. . .
]ο . [
]οχ[

Fr. 12 verso.

. . .
] . μ[
]ιντ[

]μλ' ο[. .]νδ . [ ]. . . [
. . . . . . . . . .

Fr. 5 recto.

. . .
]ειη[
] γὰρ ηλ[
]τροσα[
. . .

Fr. 6 verso.

. . . .
]αισ . [
] νήσους [
]μ . . [
. . . .

Fr. 11 recto.

. . . . . .
[. . . . .]δεσω[
[.]τει . . λογ . [

Fr. 11 verso.

. . . . . .
]κεπο[
Διω]νύσου

]ουλεσθερεξω[
]υνθεοισικαι . [
]ν . [
] . . [
. . . . . .

]σαπὸλλωνοσ
] . εἶτε
]ε
. . . . . .

] . . . [
. . .

]λα[
]ν[
]κα[
. . .

Fr. 13 recto.

. . .
] . π[
]ευ[
. . .

Fr. 13 verso.

. . . .
]πιουα[
]ται . . [
. . . .

Fr. 14 recto.

. .
] . [
] . [
. .

Fr. 14 verso.

. .
]μη[
. .

Fr. 15 recto.

. . . . .
]ισα . ευ . [
]ανεμοσθ . [
]σμενίκ . [
] . . γουσν[
. . . . .

Fr. 15 verso.

. . . .
] . . . εν[
] . σ̣τον . [
]ησν . . [
]αβε[.]ν . [
. . . .

Fr. 16 recto.

. . .
]ρα . [
] . υ . [
. . .

Fr. 16 verso.

. .
] . . [
]εν[
. .

Fr. 17 recto.

. .
ελ[
η̣η̣[
. .

Fr. 17 verso.

blank

Fr. 18 recto.

. .
] . . [
. .

Fr. 18 verso.

. .
]ιξ[
. .

Fr. 19 recto.

. . .
]χ . [
. . .

Fr. 19 verso.

. .
]ιη[
. .

Fr. 20 recto.

. . .
] . . [
] . [
. . .

Fr. 20 verso.

. .
]κ[
. .

[β]ούλεσθε ῥέξω [
[σ]ὺν θεοῖσι καὶ . [
[. . .]ν . [
[. .] . . [
. . . . . .

]ς Ἀπόλλωνος
] . εἶτε
. . . . . .

Fr. 15 recto.

. . . . . .
]εισα . ευ . [
]αν ἐμὸς θ . [
]ς μὲν ἱκ . [
] . . νους ν[
. . . . . .

Fr. 15 verso.

. . . . .
] . . . ευ[
] . στον . [
]ης ν . . [
λ]αβεῖ[ν . [
. . . . .

1–9. '"... and already the maid had been couched with the youth in accord with the custom bidding the affianced bride forthwith rest in a pre-nuptial sleep with her all-favoured suitor. For they say that once Hera—" Cease, dog, cease: reckless heart, thou wilt sing what it is not lawful for thee to speak of! Lucky indeed for thee that thou hast never seen the mysteries of the dread goddess, or thou hadst e'en begun to blurt out the tale of them. Verily much knowledge is a grievous ill for one who controls not his tongue; how truly is he a child possessed of a knife.'

1–4. In Aristaenetus i. 10 the description of the sickness with which Cydippe was seized is immediately preceded by a long speech placed in the mouth of Acontius; hence the words *ἤδη . . . φασι* may well be the conclusion of the corresponding monologue, though there is nothing in the paraphrase of Aristaenetus reflecting these particular verses. Acontius is apparently expressing his regret that Cydippe had not immediately followed up her (unintentional) declaration that she would marry him after the custom of the maidens of her own island, who copied the example of Hera. Cf. Schol. Townl. Ξ 296 *εἰς εὐνὴν φοιτῶντε φίλους λήθοντε τοκῆας· . . . διὸ καὶ μέχρι νῦν ὑπόμνημα φυλάσσεσθαι παρὰ Ναξίοις καὶ τὸν ἀμφιθαλῆν τῇ τάλι* ('Αμφιθαλῆν τῇ 'Ιτάλῃ Maass) *συγκατατεθεῖσθαι· ἄλλοι τὸν Δία φασὶν ἐν Σάμῳ λάθρα τῶν γονέων διαπαρθενεῦσαι τὴν Ἥραν· ὅθεν Σάμιοι ζήλῳ τῆς θεοῦ μνηστεύοντες τὰς κόρας λάθρα συγκοιμίζουσιν, εἶτα παρρησίᾳ τοὺς γάμους θύουσιν*, where, as W(ilamowitz)–M(oellendorff) points out, the MS. reading 'Αμφιθαλῆν τῇ 'Ιτάλῃ is to be recognized as a citation of l. 3 and emended as above. This correction was not made in his previous discussion of the passage, *Göttinq. Nachr. Phil.-hist. Kl.* 1895, p. 236. A rather different explanation is proposed by Murray, who thinks that the reference in ll. 1–3 is not directly to Acontius and Cydippe, but to the ritual *ἱερὸς γάμος* at Naxos, *ἀμφιθαλεῖ* having its technical sense of a youth with both parents living, i. e. haunted by no ghosts. But the lines seem to have less point on this view.

3. = Callim. Fr. 210, from Schol. Soph. *Antig.* 629 *τᾶλις λέγεται παρ' Αἰολεῦσιν ἡ ὀνομασθεῖσά τινι νύμφη. Καλλίμαχος· αὐτίκα τὴν τᾶλιν κτλ.* Schneider prints *τόν* for *τήν*, but *τήν* is confirmed by the papyrus, which backs up the feminine form by substituting *ἄρσενι* for *αὐτίκα*; the latter, however, is distinctly the better reading, emphasizing *προνύμφιον ὕπνον* and bringing out the distinctive feature of the local practice. The line had already been referred to the story of Cydippe by Buttmann, who was followed by Dilthey and others. *προνύμφιος* is a new compound.

4. The poet interrupts himself; he was about to make some such statement concerning Hera as that in the Townley scholium cited above.

6. *κάρθ'* (*καρτ'*) is only fairly satisfactory: the first letter must be either *κ* or *ν* and the remains of the fourth best suit *τ* or *γ*; *μάργ'*, which W–M suggests, cannot be read. Cf. Theocr. xv. 55 *ὠνάθην μεγάλως ὅτι κτλ. οὔ τι . . . φρικτῆς*, i. e. 'have not been initiated into the mysteries of Demeter.'

7. *ἐξενέπειν ἤρυγες* is perhaps a just possible expression for 'began to tell', but the construction is harsh and the infinitive rather suspicious, more especially as it has undergone some correction; the first hand wrote *ἐξανεπει*.

8–9. *ἀκαρτεῖν* is an otherwise unattested form of *ἀκρατεῖν* (itself a rare verb), formed on the analogy of *κάρτος*, &c.; but *καρτεῖν* does not occur. In the latter part of the pentameter a reference is to be recognized to the proverb *μὴ παιδὶ μάχειραν*.

10–49. 'In the morning the oxen were about to chafe their spirit in the water, having before them the evening's keen blade, when she was seized by a dread pallor, seized by the sickness that we send out into the wild goats, and falsely call sacred; this it was that then in grievous wise wasted the girl to her very bones. A second time were the couches spread;

a second time the maiden lay ill seven months of a quartan fever. A third time they bethought themselves of the marriage: again for the third time a fearful chill laid hold of Cydippe. For a fourth time her father did not tarry, but set off to Apollo of Delphi, who in the night spake this oracle: "A dread oath by Artemis breaks off the maiden's marriage with Lygdamis. My sister was not troubling Tenos, nor plaiting rushes in Amyclae's temple, nor, fresh from the chase, washing away her stains in the stream of Parthenius, but was sojourning at Delos, when your child vowed that she would have Acontius and none other for her husband . . .; but if you will take me for your adviser you will perform all your daughter's pledges. For I say that you will not be mixing silver with lead, but in accepting Acontius will be mingling electrum with shining gold. You the father-in-law are of the stock of Codrus, while your Cean son is priest of the rites of Aristaeus Bringer of Rain, one whose duty it is to soften on the hill-top the fierceness of the rising Maera, and to ask of Zeus the wind by which the thronging quails are stricken in the hempen nets." Thus spake the god: and the other returned to Naxos and questioned the maid herself, but she hid all the tale in silence. So he voyaged forth: it remained to fetch thee, Acontius, to his own Dionysias. And faith was kept with the goddess, and the maid's fellows forthwith sang their comrade's bridal songs which were no more delayed. Methinks, Acontius, thou wouldst then have taken for the maiden girdle which thou didst touch that night neither the foot of Iphicles speeding over the corn-tops nor the wealth of Midas of Celaenae, and all who are not ignorant of the grievous god would testify to my judgement.'

10 sqq. The poet suddenly changes the scene from Acontius to Cydippe at Naxos. It will be convenient to transcribe here the parallel passage in Aristaenetus, *Epist.* i. 10, which is often a close paraphrase of the language of Callimachus: *τοιαῦτα μὲν τὸ παιδίον διελέγετο* (sc. *Ἀκόντιος*), *πρὸς τῷ σώματι μοραινόμενος καὶ τὸν νοῦν· τῇ δὲ Κυδίππῃ πρὸς ἕτερον ἠτρεπίζετο γάμος. καὶ πρὸ τῆς παστάδος τὸν ὑμέναιον ᾖδον αἱ μουσικώτεραι τῶν παρθένων καὶ μελίφωνοι, τοῦτο δὴ Σαπφοῦς τὸ ἥδιστον φθέγμα· ἀλλ' ἄφνω νενόσηκεν ἡ παῖς, καὶ πρὸς ἑκφορὰν ἀντὶ νυμφαγωγίας οἱ τεκόντες ἐώρων. εἶτα παραδόξως ἀνέσφηλε, καὶ δεύτερον ὁ θάλαμος ἐκοσμεῖτο· καὶ ὥσπερ ἀπὸ συνθήματος τῆς Τύχης αὖθις ἐνόσει. τρίτον ὁμοίως ταῦτα συμβέβηκε.τῇ παιδί, ὁ δὲ πατὴρ τετάρτην οὐκ ἀνέμεινε νόσον, ἀλλ' ἐπύθετο τοῦ Πυθίου τίς ἄρα θεῶν τὸν γάμον ἐμποδίζει τῇ κόρῃ. ὁ δὲ Ἀπόλλων πάντα σαφῶς τὸν πατέρα διδάσκει, τὸν νέον, τὸ μῆλον, τὸν ὅρκον, καὶ τῆς Ἀρτέμιδος τὸν θυμόν, καὶ παραινεῖ θᾶττον εὔορκον ἀποφῆναι τὴν κόρην· 'ἄλλως τε,' φησί, 'Κυδίππην Ἀκοντίῳ συνάπτων οὐ μόλιβδον ἂν συνεπιμίξειας ἀργύρῳ, ἀλλ' ἑκατέρωθεν ὁ γάμος ἔσται χρυσοῦς.' ταῦτα μὲν ἔχρησεν ὁ μαντῶος θεός, ὁ δὲ ὅρκος ἅμα τῷ χρηστηρίῳ συνεπληροῦτο τοῖς γάμοις. αἱ δὲ τῆς παιδὸς ἡλικιώτιδες ἐιεργὸν ὑμέναιον ᾖδον, οὐκ ἀναβαλλόμε·ον ἔτι οὐδὲ διικοπτόμενον νόσῳ· καὶ ἡ διδάσκαλος ὑπέβλεπε τὴν ἀπαδουσιν, καὶ εἰς τὸ μέλος ἱκανῶς ἐνεβίβαζε χειρουομοῦσα {τὸν τρόπον}, ἕτερος δὲ τοῖς ᾄσμασιν ἐπεκρότει, καὶ ἡ δεξιὰ τοῖς δακτύλοις ὑπεσταλμένοις ὑποκειμένην τὴν ἀριστερὰν ἔπληττεν εἰς τὸ κοῖλον, ἵν' ὦσιν αἱ χεῖρες εὔφωνοι συμπληττόμεναι τρόπου κυμβάλων. ἅπαντα δ' οὖν ὅμως βραδύνειν ἐδόκει τῷ Ἀκοντίῳ, καὶ οὔτε ἡμέραν ἐκείνης ἐνόμισε μακροτέραν ἑορακέναι οὔτε νύκτα βραχυτέραν τῆς νυκτὸς ἐκείνης, ἧς οὐκ ἂν ἠλλάξατο τὸν Μίδου χρυσόν, οὐδὲ τὸν Ταντάλου πλοῦτον ἰσοστάσιον ἡγεῖτο τῇ κόρῃ· καὶ σύμψηφοι πάντες ἐμοί, ὅσοι μὴ καθάπαξ τῶν ἐρωτικῶν ἀμαθεῖς· τὸν γὰρ ἀνέραστον οὐκ ἀπεικὸς ἀντίδοξον εἶναι.*

10–12. The meaning is that it was already the morning of the day on which Cydippe's marriage was to be celebrated when the sickness overtook her. *θυμὸν ἀμύξειν* is a Homeric phrase, A 243 *σὺ δ' ἔνδοθι θυμὸν ἀμύξεις*. The oxen were to exhaust some of their high spirit in a morning bath, in order to come clean and quiet to the evening sacrifice.

12. *χλόος*: cf. Apoll. Rhod. ii. 1216 *ἐπὶ χλόος εἶλε παρειάς*, iii. 298, iv. 1279: W–M notes also the variant *κέχυτο χλόος* (so a papyrus of the sixth or seventh century, besides several mediaeval MSS.) for *κέχυτ' ἀχλύς* in Υ 421.

13–14. The words ψευδόμενοι δ' ἱερὴν φημίζομεν are cited from Callimachus by Schol. Apoll. Rhod. i. 1019 τὰ μεγάλα τῶν παθῶν εὐφήμως ἱερὰ καὶ καλά φαμεν, ὡς καὶ τὰς Ἐρινύας Εὐμενίδας καὶ τὴν λοιμικὴν νόσον ἱεράν, ὡς καὶ Καλλίμαχος· ψευδ. κτλ. (= Callim. Fr. 276). Schneider's too confident reference to *Aet.* i. 5 is now proved to have been mistaken. For the exorcism of the disease into wild goats cf. Hesychius κατ' αἶγας ἀγρίας· παροιμία λεγομένη εἰς ἀγρίους αἶγας τρέπειν τὰς νόσους, μάλιστα δὲ τὴν ἱεράν, Philostr. *Her.* p. 148 Boisson. εὐχώμεθα οὖν Ἀπόλλωνι Λυκίῳ τε καὶ Φυξίῳ . . . τὴν νόσον δὲ εἰς αἶγας, φασί, τρέψαι, and Suid. *s. v.* κατ' αἶγας ἀγρίας. The supposed connexion with goats comes out in the Hippocratean treatise περὶ ἱερᾶς νούσου *ad init.* where notice is taken of the popular belief that it was harmful to eat goats' flesh and to wear or lie upon goat-skins; cf. also the references there to the καθαρμοὶ καὶ ἐπαοιδαί by which a cure was sought.

15. An epithet of δομῶν is wanted, and α[ὐτ]έω(ν), though involving an emendation, well suits the vestiges. δομή is used for the frame of the body, e. g. in Apoll. Rhod. iii. 1395, Lycophr. 334; we speak similarly of a person's 'build'. The insertion of η above the second ε of ετεξε is possibly due to the original scribe; the ε itself is untouched.

16. κλισμία: the diminutive is not otherwise attested.

18. W–M objects to κοτε as inconsistent with the context, since the preparations were made at the end of the seven months, and he would therefore substitute καί. But καί is certainly not to be read in the papyrus, where κοτ or κατ is fairly plain, and that an original και should be replaced by κοτε is not very probable. Hence the safer course appears to be to retain κοτε, which may be excused on the ground that the marriage would hardly take place immediately Cydippe rose from her bed of sickness. κατὰ τό would rather disturb the symmetry of ll. 16 and 18.

αυτ[ις: a horizontal stroke extending above αυ is apparently to be explained as belonging to a τ, which is sometimes so written at the end of a line in order to save space, e. g. in **844**; but the stroke in this case is unusually long.

20. The letters at the end of this line are very indistinct and doubtfully deciphered. Δέλφιον is unsatisfactory because the regular form of the adjective is either Δελφός or Δελφικός; but the vestiges strongly suggest φ, while with Δήλιον, which is the obvious alternative, the vertical stroke which is apparently the tail of the φ is quite unaccounted for. It is also a slight argument in favour of Δέλφιος that Aristaenetus specifies the Pythian Apollo; cf. too Ovid, *Epist.* 21. 231–2 (Cydippe to Acontius) *ope qua revalescere possim Quaeritur a Delphis fata canente deo.*

21. υ in εννυχιον is obscured by a blot.

22–3. An impersonal object is expected with ἐνικλᾷ, and it is therefore perhaps better to regard γάμον . . . Λύγδαμιν as a bold use of apposition than with Murray to take Λύγδαμιν as directly depending on the verb and γάμον as practically equivalent to γαμέτην, on the analogy of e. g. Eurip. *Androm.* 103–4 Πάρις οὐ γάμον . . . ἠγάγετ' . . . Ἑλέναν. The Naxian rival of Acontius is given a well-known Naxian name. Why the verb ἔκηδε (cf. Callim. *H. Dian.* 231) is chosen with reference to Tenos is not clear. The sense of κήδεσθαι would seem more appropriate, but for this there is no parallel; an allusion to some local incident must therefore be assumed. A cult of Artemis at Tenos is attested by the name of the month Ἀρτεμισιών, C. I. G. 2338; at Amyclae we hear from Pausanias iii. 18. 9 of a statue of Artemis Λευκοφρυηνή carved by Bathycles of Magnesia. The present passage points to a common cult of Artemis and Apollo in the great shrine of Amyclae, such as is frequently found elsewhere. Artemis was prominent in Laconia.

24. For the confusion of θρνον with θρυον cf. e. g. Theocr. xiii. 40. Reeds or rushes would be appropriate to Artemis as a river goddess.

25. Παρθενίῳ: cf. Apoll. Rhod. ii. 936–9 and Schol., iii. 876–9, Steph. Byz. *s. v.*

Παρθένιος. Parthenius was also an older name of the river Imbrasus in Samos according to Callim. Fr. 213 (Schol. Apoll. Rhod. ii. 867). The iota adscript was added by a later hand. λύματα (W–M) gives the required sense and suits the vestiges sufficiently well.

26. Δ[ή]λῳ: cf. Callim. Fr. 30 *ap.* Steph. Byz. *s. v.* Δῆλος: Δηλίτης ὁ εἰς Δῆλον ἐρχόμενος χορός, Καλλίμαχος τρίτῳ. This had already been referred to the *Cydippe* by Dilthey. With ἦν ἐπίδημος may be compared Ovid, *Epist.* 20. 19 *Adfuit* (sc. *Diana*) *et praesens ut erat tua verba notavit.*

28. The commencement of this verse is a crux. Some reference to the stratagem of Acontius would be expected; cf. Aristaenetus, *l. c.* τὸν νέον, τὸ μῆλον, τὸν ὅρκον. There is no doubt about *υξ*, and between this and the initial *α*, which is fairly certain, there are at most four letters, perhaps only three. *-υξ* suggests either an adverbial phrase connected with what precedes or an independent verb in the aorist, but I have failed to find an appropriate reading. W–M proposes αὐτόζυξ, but this cannot be reconciled with the papyrus; the *υ* may be preceded by *η*, *ν*, or perhaps *γρ* or *τρ*, but not *ζ*. A faint mark is discernible above the *ξ*, but it is not certainly ink and is higher up than a sign of elision would normally be. In the margin near the top of the supposed *α* a short oblique stroke in darker ink has no evident significance. Murray suggests ἄνει νύξ, and *ανι* is not impossible, but it is not really satisfactory as a reading, apart from the minor objections that *ει* is usually correctly written in this papyrus, and that ἄνειν is not elsewhere used intransitively like ἀνύειν.

30. There is a mark like a grave accent above the first *ι* of μολιβωι and another resembling an acute-angled rough breathing above the *ω*: in neither case is the intention evident.

33–4. The meaning here doubtless is that Acontius was the priest of Aristaeus-Icmius, which showed his high lineage. Hence some term meaning 'priest of', or 'occupied with', is required before ἀμφ'; the difficulty is to find one agreeing with the testimony of the papyrus. W–M's suggestion λήιτος (cf. Callim. Fr. 123 λήτειραι) cannot actually be read, but it gives just the sense wanted and involves only a slight alteration; and the very slight vestiges of the first two letters of the word in question are consistent, so far as they go, with *λη*. *μ* of αμφι unaccountably has the appearance of having been crossed through; cf. note on l. 78. The genitive ἱερῶν with ἀμφί is abnormal and influenced perhaps by considerations of euphony. For Aristaeus and the Cean rites alluded to in these and the following lines cf. Apoll. Rhod. ii. 500 sqq. and especially ll. 519–27:—

> λίπεν δ' ὅγε (sc. Ἀρισταῖος) πατρὸς ἐφετμῇ
> Φθίην, ἐν δὲ Κέῳ κατενάσσατο . . .
> καὶ βωμὸν ποίησε μέγαν Διὸς Ἰκμαίοιο,
> ἱερά τ' εὖ ἔρρεξεν ἐν οὔρεσιν ἀστέρι κείνῳ
> Σειρίῳ αὐτῷ τε Κρονίδῃ Διί. τοῖο δ' ἔκητι
> γαῖαν ἐπιψύχουσιν ἐτήσιαι ἐκ Διὸς αὖραι
> ἤματα τεσσαράκοντα· Κέῳ δ' ἔτι νῦν ἱερῆες
> ἀντολέων προπάροιθε Κυνὸς ῥέζουσι θυηλάς.

Ἴκμιος (= Ἰκμαῖος), which is properly an epithet of Zeus, is here transferred to Aristaeus, or it may be applied to the latter in virtue of his equation to Zeus; cf. Pindar, *Pyth.* ix. 111–15 θήσονταί τέ νιν ἀθάνατον, Ζῆνα καὶ ἀγνὸν Ἀπόλλων' . . . τοῖς δ' Ἀρισταῖον καλεῖν. W–M notes that the spelling ἴκμιος is that of the MS. in Schol. Townl. Ξ 19.

34–7. οἷσι, sc. ἱεροῖς, may be instrumental and constructed with πρηύνειν, which depends on μέμ[ῃ]λεν, or οἷσι may refer to λήιτος, the plural being used, as often, because a class is

meant; cf. e.g. τ 40 *θεὸς ἔνδον, οἳ οὐρανὸν εὐρὺν ἔχουσιν.* The latter construction, which is preferred by Murray, is perhaps the easier. At the end of the line *ἐπ' οὔρεος ἀμβώνεσσιν* coincides with a quotation in Etym. Magn. 81. 11 *ἄμβων . . . λέγονται δὲ καὶ οἱ ὀρεινοὶ καὶ ὑψηλοὶ τόποι, οἷον ἐπ' οὔρεος ἀμβ.* (Schneider, *op. cit.* Frag. Anon. 70). The spondaic ending is noticeable; cf. Ludwich *De hexam. spond.* p. 19, Schneider, ii. p. 363. In l. 36 *τοδ* is better treated as two words than as one, otherwise, unless *πρηΰνειν* be altered, there will be an awkward asyndeton. W–M would substitute *θαμειοί* for *θαμεινοι*, but in view of the traditional *θαμῖναί* in the Homeric *H. Herm.* 44 and the v. l. in Nicand. *Ther.* 239, where the Parisinus alone has *χαμηλαί*, and also the statement in Cramer, *Anecd. Oxon.* ii 180 *ἰστέον ὅτι τὸ θαμεινὸς διὰ τῆς ει διφθόγγου γράφεται*, to assert the impossibility of the form here is rather bold.

The rising of the dog-star and the *ἐτησίαι* were midsummer phenomena, while the *ὀρνιθίαι* referred to in ll. 36–7 belonged to the period of early spring. Cf. Ps.-Geminus 68 c–d (Lydus, ed. Wachsmuth, pp. 191–2) *ἐν δὲ τῇ δ* (Feb. 24) *Δημοκρίτῳ . . . καὶ τὰς ἑπομένας ἡμέρας λ βορέαι πνέουσι καὶ μάλιστα οἱ προορνιθίαι καλούμενοι . . . ἐν δὲ τῇ ιδ* (March 6) *Δημοκρίτῳ ἄνεμοι πνέουσι ψυχροί, οἱ ὀρνιθίαι καλούμενοι.* It is in March that the quails begin to migrate north across the Mediterranean. But the north wind which brought the birds was the wind which later on cooled the summer heats, and there is no reason to suspect the poet of having confused the *ἐτησίαι* and the *ὀρνιθίαι*.

39. *ἄνεως*: *ανετως* the papyrus, but this is plainly inconsistent with *ἐκάλυψεν*; 'openly' implies 'declared', not 'concealed'. Since therefore one of the two words must be emended, it is preferable, as W–M remarks, to select the adverb, which could easily arise from *ἄνεως*, rather than the verb, where a corruption is difficult to explain. A form of such dubious credentials as *ἀκαλύπτειν*, which is sometimes found as a v. l. for *ἀποκαλύπτειν*, cannot be called in here. The transition to l. 40, however, seems rather more abrupt if Cydippe refused to speak, though this consideration counts for little in the uncertainty regarding the reading of that line. For *ἄνεως* cf. Etym. Magn. *ἄνεως· ὁ ἄφωνος* κτλ.

40–1. I adopt in this difficult couplet the ingenious emendations of W–M, though without full confidence that the right solution has been found. At the beginning of l. 40 a verb is necessary, and *ναυσ* can hardly be avoided: *δ'* might be substituted for *α*, but that is quite unintelligible. *κηναυσθλώσατο* therefore satisfies essential requirements, but it was certainly not written; *θλ* must be inserted, and though the *τ* is probable, the remains of the termination do not suggest *-ατο*: the final letter, at the top of which there is a spot of darker ink, looks more like *ε* than anything else. Above the preceding *σ* there are some indistinct traces which might represent an interlinear addition by the first hand. *κ* is probable as the first letter of the line, but *β* is a possible alternative; *βῆ ναῦς* would not be amiss, if a suitable continuation were forthcoming. More difficulties arise at the commencement of the next verse. If the meaning be, 'it only remained to fetch Acontius to Naxos,' some substantive like *δέμας* on which *σεῖο* may depend must be obtained, and *ἑστώ* for *εσται* is not a violent alteration, for which some slight support may be found in the fact that *ἀπεστώ* is quoted from Callimachus by Suidas (= Fr. 340). *εσται*, however, is far from being certain. The two last letters must apparently be *αι*, *δι*, or *λι*; and they are preceded by the end of a horizontal stroke suggesting *γ*, *π*, or *τ*; *ται* is therefore indicated, and although the preceding letter is not a satisfactory *σ*, if the initial *ε* be right, there is practically no choice. Nor is the meaning which, with *ἑστώ*, has to be attributed to *μετελθεῖν ἐς Διονυσιάδα* quite a natural one. *μετέρχεσθαί τινα ἐς* would be expected to signify 'to go after a person to' a place rather than 'to fetch to'; and on this account Acontius would be preferable to Cydippe's father as the subject of *μετελθεῖν*. *λοιπὸν σεῖο μετελθεῖν* might possibly be interpreted 'it remains for thee to go', but *τὴν ἰδίην* must then be separated from *Διονυσιάδα* and supposed to mean Cydippe, which involves an awkward ambiguity, apart from the difficulty

of such a use of ἴδιος: Κυδίπ⟨π⟩ην is not to be read at the beginning of l. 41. If on the other hand the father be the subject, *τὴν ἰδίην Διονυσιάδα* is straightforward enough, *ἰδίην* having a point, as W–M remarks, because on this occasion the ordinary practice was reversed and instead of the bride being brought to the home of the husband the husband was fetched to that of the bride. Neither the division *σεῖο μετ' ἐλθεῖν*, suggested by Murray, nor the hypothesis that . . . *Δίην* should be read for *τὴν ἰδίην*, seems to lead to any better result. For the name *Διονυσιάς* in application to Naxos cf. Diod. v. 52.

The numeral *μ* below this line is a stichometrical figure referring to the number of the lines on the page, though this as a matter of fact only contains 39; cf. Fol. 7 verso, and P. Brit. Mus. 126 (Kenyon, *Classical Texts*, p. 82).

42. No instance of the passive of *εὐορκεῖν* is cited in the lexica, but the transitive use is found in Schol. Apollon. Rhod. ii. 257 *ἐκείνους ἣν μὴ εὐορκῶμεν*. *χ'* added above the line is in ink of the same colour as the body of the text and perhaps due to the original scribe.

43. W–M is undoubtedly right in restoring *ᾖδον* on the analogy of Aristaenetus i. 10 *ἐνεργὸν ὑμέναιον ᾖδον, οὐκ ἀναβαλλόμενον ἔτι*. For the interchange of *ει* and *η* cf. ll. 28 and 122. *ὑμήναιος* seems to occur only here, but has been proposed by Murray in Eurip. *Hippol.* 552, a conjecture which is now much strengthened; the form *ὑμήνᾱος* was used by Sappho 9. 3.

45. *τῆς μίτρης ἥψαο*: *τῆς*, if right, = *ἧς*, and the antecedent is transposed, as often, to the relative sentence. But it is very questionable whether *τῆς* should not be emended to *τῇ*, as Murray suggests, *ἀντί* following its case as e. g. in Aesch. *Ag.* 1277; cf. Aristaenetus l. c. *νυκτὸς ἐκείνης, ἧς οὐκ ἂν ἠλλάξατο*, where however *ἧς* is an emendation: the MS. has *Ἀκόντιος οὐκ κτλ.*

46. Cf. Cramer, *Anecd. Oxon.* iv. p. 329. 6 (Herodian ii. p. 861 Lentz) *διὸ καὶ μέμφονται τὸν Ζηνόδοτον ἐπειδὴ τὸ ἀρνῶν ἐκ κεφαλέων κτητικὸν ἔλεγε, καὶ τὸν Καλλίμαχον 'χεὶρ ἡ Πολυδ(ε)υκείη' καὶ 'σφυρὸν Ἰφίκλειον'* (= Callim. Fr. 496). Schneider disagreeing with Gaisford and other critics attributed *καί* to Callimachus instead of the grammarian and so produced one fragment instead of two, *'χεὶρ ἡ Πολυδευκείη | καὶ σφυρὸν Ἰφίκλειον,'* but this view is now effectually disposed of.

49. *οὐ* is of course to be constructed with *νήιδες*, not *χαλεποῦ*; cf. e. g. the familiar *τί μ' οὐ λαβὼν ἔκτεινας εὐθύς*, Soph. *O. T.* 1391.

50–79. 'From that marriage a great name was to spring: for thy line the Acontiadae still dwells, Cean, numerous and honoured at Iulis; and this desire of thine we heard from old Xenomedes, who once lay up a memorial of the whole island's lore, beginning with how it was taken for an abode by the Corycian nymphs whom a mighty lion drove from Parnassus, wherefore they named it Hydrussa; and how Ciro . . . dwelt at Caryae, and how the Carians and Leleges abode in the island, whose offerings Zeus, god of the battle-cry, ever receives to the trumpets' sound, and then Ceos, son of Phoebus and Melia, caused it to be called by another name; and the tale of insolence and death by lightning, and the sorcerers the Telchines, and Demonax who in his folly recked not of the blessed gods the ancient put in his tablets, and the aged Macelo, mother of Dexithea, whom alone the immortals left unscathed when for its wicked insolence they laid the island waste; and how of its four cities Megacles founded Carthaea, and Eupylus, son of the demigod Chryso, the fair-founted citadel of Iulis, yea and Acae . . Poeëssa, seat of the long-tressed Graces, and Aphrastus Coresus' town, and joined with them the old man, friend of truth, told, Cean, of thy sore love; whence came the maiden's story to my muse. I will not then now sing of the habitation of the cities. . . .'

52. περίτιμος is apparently novel.

54. This reference by the poet to his authority is highly interesting and also provides some historical information of importance. Xenomedes is occasionally cited by grammarians (Schol. Aristoph. *Lysistr.* 448, Schol. Townl. II 328), but only in one passage is he more fully specified, Dion. Hal. *De Thucyd.* 5, where Ξενομήδης ὁ Χῖος stands in a list of local historians prior to the Peloponnesian war. It is now evident that Χῖος should there be emended with W–M to Κεῖος, and that Xenomedes is to be recognized as the Cean writer who was no doubt among the sources of Aristotle and, indirectly, of Heraclides in their accounts of the history and institutions of Ceos. Several points of contact with ll. 56–63 are to be found in the excerpts of Heraclides, Περὶ Πολιτειῶν ix, though with some discrepancies (Müller, *Frag. Hist. Graec.* ii. p. 214): ἐκαλεῖτο μὲν Ὑδροῦσα ἡ νῆσος· λέγονται δὲ οἰκῆσαι Νύμφαι πρότερον αὐτήν· φοβήσαντος δὲ αὐτὰς λέοντος εἰς Κάρυστον διαβῆναι, διὸ καὶ ἀκροτήριον τῆς Κέω Δέων καλεῖται. Κέως δ' ἐκ Ναυπάκτου διαβὰς ᾤκισε, καὶ ἀπ' αὐτοῦ ταύτην ὠνόμασαν. No fresh light is thrown on these early traditions by the recently published inscriptions of Ceos.

κοτε is substituted for ποτε in this verse on the analogy of ll. 4 and 18. In the *Hymns* the forms in π are preferred, but the Ionic spelling occurs in some of the *Epigrams*.

56. For ἄρχμενος ὡς cf. Callim. *H. Dian.* 4 and Fr. 113 b, where the MSS. have the form ἀρχομ-, making the mistake which originally stood in the papyrus. The Corycian nymphs recur in Ovid, *Epist.* 20. 221–2 (Acontius to Cydippe) *Insula Coryciis quondam celeberrima nymphis Cingitur Aegeo, nomine Cea, mari.*

57. According to the Heraclides excerpt quoted in the note on l. 54 the lion was the cause of the departure of the nymphs, not of their arrival. A colossal lion close to a spring of water (cf. l. 72 εὔκρηνον) is still one of the features of the site of Julis.

58–9. Who it was who lived at Caryae and what this has to do with Cean tradition remains a problem. Besides the well-known Laconian Caryae we hear of places so called only in Arcadia and Lycia, and there is no evident link between any of these and Ceos. W–M suggests that the name at the end of l. 58 may be meant for Κάρυστος, which Callimachus might well derive from Καρύαι. Carystus, son of Chiron, was the reputed founder of Carystus in Euboea, and it is noticeable that in the Heraclides excerpt cited above (l. 54, note) that town is mentioned. The suggestion is thus so far plausible, but Καρυστος is not to be read and, in view of the mutilated condition of the passage and of the absence of confirmatory evidence, emendation is too speculative. The ω following ρ is very doubtful, but there seems to be no alternative to the ε preceding it. Murray proposes Κιρώδης = Κιροάδας, and this would suit the papyrus well enough; but no Κιροάδας is known except the king of the Odrysae conquered by Philip V (Anth. Plan. i. 5. 24 = Brunck iii. 182). The remains of the first half of the pentameter would suffice to verify a conjecture, but hardly to provide a clue of themselves.

60. τέων as a relative occurs also in Callim. *H. Del.* 185, where some explain it as equivalent to τάων on the analogy of αὐτέων, &c. But in the present passage τέων is masculine, as also in Nicand. *Alex.* 2, and the derivation from τίς indicated by the scholia on Callimachus is therefore confirmed. Cf. *Epigr.* 30. 2 οὐδὲ κελεύθῳ χαίρω τίς πολλοὺς ὧδε καὶ ὧδε φέρει. Ἀλαλάξιος is found as an epithet of Ares in Cornutus, *Nat. Deor.* 21.

61. Hdt. i. 171 attributes certain inventions in armour to the Carians, whose warlike proclivities are also indicated by the tradition that they were the first μισθοφόροι; but they do not appear to be elsewhere specially connected with σάλπιγγες, the introduction of which was claimed by the neighbouring Lydians. The custom referred to by Callimachus belongs not to Ceos but to the Carians proper, whose Ζεὺς Στράτιος (Hdt. v. 119, &c.) is here meant by Ζεὺς Ἀλαλάξιος.

62. μετ seems to be the word intended before ουνομα, though this was perhaps not originally written. The remains of the first letter might represent a μ, but close beneath them is apparently another μ, possibly inserted by the first hand though the ink is darker than usual. An alteration is normally made above the line, but since l. 63 is quite complete and satisfactory, it can only be supposed that the first letter of μετ was somehow miswritten or defaced, and so repeated in this unusual position. At the end of the verse some emendation is required: βαλέσθαι would be difficult and καλεῖσθαι is a slight change which gives an excellent sense.

63. Ceos is called the son of Apollo and Rhodoëssa in Etym. Magn. 507. 53.

64–9. Cf. for this passage Pindar, *Paeans* iv. 42–5 (= 841) χθόνα τοί (sc. Zeus and Poseidon) ποτε καὶ στρατὸν ἀθρόον πέμψαν κερανν῵ τριόδοντί τε ἐς τὸν βαθὺν Τάρταρον, ἐμὰν ματέρα (sc. Dexithea) λιπόντες καὶ ὅλον οἶκον εὐερκέα, and the passages from Nonnus, *Dionys.* xviii. 35–8, and the scholia on Ovid, *Ibis* 475, referred to in the notes *ad loc.* In three respects Ovid and his scholia are at variance with the version of the legend here given by Callimachus. The line in the *Ibis* is *Ut Macelo rapidis icta est cum coniuge flammis*, and the ancient commentators thereon represent Macelo not as Dexithea's mother, but as an elder sister who was slain on account of the guilt of her husband, while Dexithea and other sisters were preserved; moreover, the name of the sisters' father, the chief of the Telchines, is given as Damo, who is obviously to be identified with the Demonax of l. 66. According to one of the scholiasts the authority for that form of the story was Nicander; and Jebb (*Bacchyl.* p. 444) was justified in regarding it as of a later growth. Nonnus writes Μακελλώ for Μακελώ.

In l. 66 ἠλεά is an adverb, as in Anth. Pal. vii. 639 ἠλεὰ μεμφόμεθα; cf. also Callim. Fr. 174 ἠλεὰ μὲν ῥέξας. There is, therefore, no need to substitute νηλέα. At the end of l. 68 ἀλ[ι]ῆ[ρῆς (W–M) is very suitable, though the supposed mark of elision is quite doubtful, and δ, e. g., may be read in place of λ.

70–4. The names of the founders of the four towns of Ceos are not elsewhere recorded, nor is the nymph Chryso, if that be the true spelling, otherwise known, unless she be the δαίμων to whom Hesychius refers *s. v.* Χρύσω (Χρυσώ?). The papyrus apparently has χρεισους (hardly χροισους), an unlikely form in place of which W–M suggests either Χρυσοῖς or Κρισοῦς. In l. 73 ἴδρυμ' (W–M) is not very satisfactory, either as a reading or in itself. There is no example of this scansion of the word, though it may be supported by the Homeric shortening of the υ of ἵδρυε (B 191, υ 257) and similar liberties of later poets (e. g. ἐνιδρῦσατο Anth. Pal. vii. 109). The initial letter may be a round one like ε or θ; and the supposed δρ are somewhat widely spaced. But no suitable alternative presents itself.

76. The sense requires the genitive with μεμελημένος, for which cf. e. g. Soph. *Ai.* 1184 τάφου μεληθείς. At the end of this verse the letters δοσ have been interlineated by the first hand, and if those below are rightly read, δος may be interpreted as a repetition of the final syllable of παιδος which owing to the length of the line (it is the longest on the page) may have been thought insufficiently distinct. The π and α are fairly satisfactory, and the scanty vestiges following are consistent with ιδο. On the other hand, δος is placed somewhat farther to the left than would be expected, and it is not quite certain that nothing else followed; moreover, ἔνθεν and the first half of the pentameter are too doubtfully deciphered to afford a safe basis for restoration. Still, the purport of the passage is probably not misrepresented by the readings adopted.

78. The poet now turns to a fresh subject, a change to which the marginal sign (in darker ink) opposite this couplet may refer, though that interpretation will not suit l. 277, where a rather similar sign occurs: the connecting stroke between the two small circles is, however, in the present case a restoration. That οἰκήσιας was the word intended before

ἄσομαι was guessed by W–M, whose conjecture is probably right, if not very easily verified in the papyrus. The remains suggest *μι* rather than *κη*, and *κοιμισσας*, if that made sense, could well be read. But the *κ* and *η* seem possible, and *πολίων οἰκήσιας* just fits the context, although as W–M remarks, *οἴκισις* would be a better term than *οἴκησις*: *οἴκισσις* lacks support. There is a distinct mark, which suits an iota quite well, above the first *σ* of the syllable *σασ*, though whether it should be referred to the original or a later hand is doubtful. The *σ* itself has not been deleted, while on the other hand there is an appearance of two diagonal dashes through *οι*; but this phenomenon occurs elsewhere in the case of essential letters (cf. ll. 33–4, note), and so may be disregarded. In the marginal note to the right of the verse *μέλλει* would not be inapposite and is possibly to be read, but the first two letters are very illegible.

79. The reference to Zeus of Pisa is obscure. It has been supposed by some critics (e. g. O. Jahn, *Rhein. Mus.* iii. p. 620) that the principal subject of Book iii of the *Aetia* was the origin of the Hellenic games, on the strength of Steph. Byz. p. 104. 13 Ἀπέσας, ὄρος τῆς Νεμέας, ὡς Πίνδαρος καὶ Καλλίμαχος ἐν τρίτῃ; and the present mention of Olympian Zeus may be held to support that view. The passage of Stephanus, as Schneider shows (*op. cit.* ii. p. 138), cannot be considered a very solid argument, but a fresh indication of a similar nature is not to be lightly dismissed. How the story of Cydippe came to be introduced into such a book would remain a problem, though that is no fatal obstacle to the theory. It is very unfortunate that the papyrus is so defaced at this critical point. The end of this verse is hardly hopeless, but l. 80, it is to be feared, is beyond recovery.

80. An ink spot near the top of the second *α* is perhaps a high stop after that letter; two vertical strokes follow, which may belong to a *π*, and the next letter but one was probably *ρ* or *ν*. Some faint marks below the end of this line might perhaps be taken for a stichometrical figure, but it is doubtful whether they are in ink.

81–9. Conclusion of the *Aetia*. It is regrettable that the passage is marred by the mutilation of the first three lines. *σε* in l. 83 is the deity to whom *χαῖρε* in l. 87 is addressed, but the identity of the deity and the connexion of this and the next verse with ll. 85–6 remain obscure. A restoration more ingenious than convincing of ll. 81–3 is offered by Murray: [ὀξέ]*α ῥῖν' ὅτ' ἐμὴ μοῦσά τ*[*ι κομπ*]*άσεται* [*καί*] *που καὶ Χαρίτων* [*τινὰ φω*]*ριάμ'· οἷα δ' ἀνάσσης* [*ἡμε*]*τέρης οὔ σε ψεῦδον* [*ἐπ' οὐνό*]*ματι κτλ. ὀξέα ῥῖν'*, which would mean 'severe taste', could doubtless stand on the analogy of such combinations as *ε* 467 *θῆλυς ἐέρση*, Theocr. xx. 8 *ἁδέα χαίταν*, &c.; but the neuter *φωριαμόν* lacks authority, and the point of *οἷα . . . οὐνό*]*ματι* is hardly clear.

81. ]*αριν*: the remains of the second letter suggest *ρ* rather than *ε*; perhaps *-ριν* is for *-ρειν*. The preceding letter seems to be *α*, *δ*, or *λ*. *τ* after *μουσα* is extremely uncertain.

82. The end of this line is a troublesome problem. *ρι* after the second lacuna may be a single letter, perhaps *ν*, though this is less suitable. *α* is more likely than *δ* before the *μ*, and the letter following it, if not *ο*, must be *α*. The supposed mark of elision after *δ* is uncertain, though probable; *β* might be read instead of *δ'*.

84. The adjectives may refer to *σε* in l. 83 or to a substantive following *εἶπε* (*εἰπέ?*), which apparently governs *κείνῳ*: but neither *μοι εὐχήν* nor *χάριν μοι* (Murray) nor *τελευτήν*, e. g., is suitable. Perhaps *εἰπε τε σ . .* [. .] . [; or *ειπες* could easily be read, if a satisfactory combination with the context could be established.

85–6. *κείνῳ*: sc. Hesiod, the legend of whose intercourse with the Muses goes back to *Theogon.* 22–3 *αἵ νύ ποθ' Ἡσίοδον καλὴν ἐδίδαξαν ἀοιδήν, ἄρνας ποιμαίνονθ' Ἑλικῶνος ὕπο ζαθέοιο*; cf. Ovid, *Fast.* vi. 13–4 *Ecce deas vidi, non quas praeceptor arandi Viderat, Ascraeas cum sequeretur oves*, and Fronto, *Ep. ad Marc.* i. 2 *Hesiodum pastorem . . . dormientem poetam ais factum. at enim ego memini olim apud magistrum me legere*:

ποιμένι μῆλα νέμοντι παρ' ἴχνιον ὀξέος ἵππου
Ἡσιόδῳ, Μουσέων ἐσμὸς ὅτ' ἠντίασεν.

*Magistrum* in this later passage has been commonly taken to be Callimachus, and Schneider, *op. cit.* ii. p. 789, is inclined to agree with Bergk in referring the distich to the prologue of the *Aetia*, where from an anonymous epigram in Anth. Pal. vii. 42 it appears that the poet represented himself as having been transported in a dream to Helicon and there holding converse with the Muses. But the close parallelism between the quotation of Fronto and ll. 85–6 here points rather to some later imitator, e. g. Parthenius, as W–M suggests. A reference at the close of the poem to Hesiod at Hippocrene is natural enough in the light of Anth. Pal. vii. 42 (cf. introd. p. 18), though the connexion of l. 85 with what precedes is obscure. With regard to the reading, τε or το was apparently first written before μουσαι, and was corrected by the original hand. If τῷ is right an antecedent is required, so that κείνῳ is very suitable; the first letter is more like κ than χ, but the ω is unconvincing and perhaps this also has undergone some alteration.

88–9. Cf. introd. p. 18.

90–1. It is noticeable that in this MS. the titles of the different books preceded as well as followed them; another example of the same system is found in e. g. the Berlin Nonnus, *Klassikertexte*, V. 2. 10. For the border of angular marks below the titles cf. e. g. **850**. 20–1, and P. Amh. 6. 3, &c.; that above them is composed of a series of small crosses joining their neighbours at the top and bottom, such as are sometimes found at the conclusion of non-literary documents.

92–5. This opening passage from the prologue of the *Iambi* had been rightly reconstructed by Schneidewin, *Gött. gel. Anz.* 1845, p. 8, and others from three separate citations (Callim. Fr. 92 ἀκούσαθ' . . . ἥκω, 85 ἐκ . . . πιπρήσκουσιν, 90 φέρων . . . Βουπάλειον). Fr. 92 is quoted, as an example of the choliambic metre, by Rufinus, *De Metr.* p. 368, and Plotius, pp. 270, 272 ed. Gaisf., in conjunction with another verse, ὦ Κλαζομένιοι, Βούπαλος κατέκτεινεν (τε κἄθηνις, Bergk), and hence Kuster (Suidas, *s. v.* οὐ γάρ) referred it not to Callimachus but to Hipponax, notwithstanding the express attribution to Callimachus in the Schol. on Aristoph. *Clouds* 232, *Frogs* 58. The futility of the criticism which arbitrarily sets aside such ancient testimony is once more demonstrated by the papyrus. It is of course still possible, as was held by Meineke, with whom Bergk, *Poet. Lyr.* p. 755, agrees, that the line was really by Hipponax and was adopted from him by Callimachus; Schneider, however, *op. cit.* ii. p. 257, rejects this compromise.

93. οικου was apparently written, but only the lower half of the ι is preserved and the superfluous letter was presumably eliminated when the rough breathing was added, although there is no sign of the correction. The marginal notes on either side of these verses are mutilated beyond recognition.

95. The word following Βο]υπ[ά]λειον does not seem to have been ἀλλά.

96. A trace of ink on the edge of the papyrus slightly below this line to the right seems to indicate an interlineation.

Among the verses lost with the lower part of this leaf may have occurred Callim. Fr. 98 d (Schol. Townl. Ξ 172, Strabo ix. 5), which Schneider, *op. cit.* p. 268, assigns to the prologue, and gives thus:—

λίχνος εἰμὶ καὶ τὸ πεύθεσθαι
καὶ πάντα τὸν βίον τοιαῦτα μυθεῖσθαι
βουλόμενος.

The reconstruction of the second and third lines, however, cannot be right, and their connexion with the first line is very questionable.

97. On the number of the leaf, which is as much a matter of inference as of eyesight, cf. introd., pp. 19–20. The accent on *ωπολλον* is preceded by a mark which looks more like a rough breathing than a sign of crasis, and above them both there seems to be a short horizontal stroke. In the margin to the left some illegible remains of an adscript are perhaps to be recognized. The supposed iota adscript inserted above *αιπολω* is very small and may be meant for a high stop.

98. Perhaps *σφῆκες* were coupled with the *μνῖαι*, but the passage is quite obscure. The exact point at which this and the two next lines begin is not clear; l. 97 projects by one letter beyond ll. 102 sqq. *θῦμα Δελφόν* was a proverbial expression used of persons who went to profitless expense; cf. Cod. Coisl. prov. 106 *Δελφοῖσι θύσας αὐτὸς οὐ φαγῇ κρέας· ἐπὶ τῶν πολλὰ μὲν δαπανώντων, μηδενὸς δὲ ἀπολαυόντων, παρ' ὅσον τοὺς ἐν Δελφοῖς θύοντας συνέβαινε διὰ τὸ πλῆθος τῶν ἑστιωμένων αὐτοὺς μηδενὸς γεύεσθαι.*

99. It is hardly possible to determine without the aid of the context whether the letters at the end of the line are rightly read and divided. The doubtful *ε* of *εκατη* may be *σ*, and *αν* could be substituted for *λη*, but the accent will then be out of its proper position; the final letter may well be *ν* instead of *σ*. A dot just above the line between *ιν* and *ω* may represent a stop. In the marginal note *επιταχθεντα* is not quite satisfactory, and there are perhaps two letters between *ι* and *α*. There is a reference to Hecate in Callim. Fr. 82 d.

100. *ισέ*: or *κό*.

102. The coronis below this line marks the end of the prologue. *σωπή* for *σιωπή* is found only here and in l. 255 below, but *σωπᾶν* is used by Pindar, *Isthm.* i. 63, *Ol.* xiii. 91.

103. *οὐ μακρὴν κτλ.* is a parenthesis, of which the sense evidently is 'I will not detain you with a long story, for I have not much leisure myself'.

105. *πὰρ μέσον δινεῖν* seems to be a possible expression for *ἐς μέσον ἀναστρέφεσθαι* and is satisfactory enough palaeographically, though several of the letters might be otherwise read: *ο* may be *ω* and *ειμ* could be substituted for *διν*. Either *δινεῖν* or *δίνειν* is possible: cf. Callim. Fr. 51 *δινομένην πέρι βουσὶν ἐμὴν ἐφύλασσον ἅλωα* and Suid. *δεινομένην· πατουμένην.*

107–8. Possibly *π[α]ντα τ* was originally written, but the interlinear *δ* is far from certain. *οἷσιν* is apparently an instrumental dative going with *τελεῦν[τες*. The Ionic form *ἐπίστανται* is unobjectionable.

109. *καθή[κων*, as W–M suggests. 'When he reached old age' seems to be the sense.

113. This verse was identified by W–M in Etym. Magn. 64. 13 *ἀλινδῶ· τὸ κυλίω, οἷον· μέλλοντας ἤδη κτλ.* (= Bergk, *Poet. Lyr.* Fr. Adesp. 29). Lines 111 sqq. refer to precautions taken to obviate the designs indicated; but the bearing of the passage on the story of the cup of Bathycles remains obscure.

114. The first word does not seem to be *μέσος*. Before *πότησ* the rough breathing is clear and perhaps *ὡς πότης* should be read; *ἱππότης* is hardly suitable. The marginal note to the right possibly extended to a fifth line.

115. *πριν*: or perhaps *την*.

118. On the question of the extent of the loss between this line and l. 119 see introd. p. 20.

119–20. These two lines are quoted in Diog. Laert. i. 23 and also by Achilles Tatius, Arati *Phaenom.* 1, where the two preceding lines are added: *ἔπλευσεν ἐς Μίλητον· ἦν γὰρ ἡ νίκη | Θάλητος, ὅς τ' ἦν τἆλλα δεξιὸς γνώμῃ | καὶ τῆς ἁμάξης κτλ.* (Callim. Fr. 94). Schneider, *ad. loc.*, considers that the subject of *ἔπλευσεν* here is *ἡ φιάλη*, but it is much more likely to be the son of Bathycles (cf. l. 131 below). In l. 119 owing to a flaw in the papyrus an interval of two letters is left after *ελε*.

121. *προυσέληνο[ς]* for *προσέληνο[ς]* was recognized by W–M, who suggests that the form

may be explained as a false Ionicism; but perhaps Callimachus favoured the derivation from *προυσελεῖν* which is noticed in Etym. Magn. 690. 11. *αἰσίῳ σίττῃ* means 'under happy auspices'; cf. Schol. Aristoph. *Birds* 704 *Δίδυμος δέ, ἐπεὶ ἡ σίττη καὶ εἴ τι τοιοῦτον ὄρνεον δεξιὰ πρὸς ἔρωτας φαίνεται· ἐγὼ μέν, ὦ Λεύκιππε, δεξιῇ σίττῃ* (Bergk, *Poet. Lyr.* Fr. Adesp. 27), and Callim. Fr. 173 *ὁ δ' ἠλεὸς οὔτ' ἐπὶ σίττην βλέψας*. The masculine form *σίττης* is not attested, though the forms *σίττας, σίττος* occur in Hesych.; but *αἰσίῳ* may be defended, even if *σίττῃ* is feminine, on the analogy of e.g. Pindar, *Pyth.* iv. 40, where the MSS. have *αἴσιον . . . βροντάν*.—Traces of darker ink to the left of the line may be the remains of a marginal note.

122. *κωνείῳ*: cf. Hesych. *κώνειον . . . νάρθηξ*.

124–8. Cf. Diog. Laert. i. 24 *παρά τε Αἰγυπτίων γεωμετρεῖν μαθόντα* (sc. *τὸν Θάλητα*) *φησὶ Παμφίλη πρῶτον καταγράψαι κύκλου τὸ τρίγωνον ὀρθογώνιον καὶ θῦσαι βοῦν. οἱ δὲ Πυθαγόραν φασίν, ὃν ἐστιν Ἀπολλόδωρος ὁ λογιστικός. οὗτος προήγαγεν ἐπὶ πλεῖστον, ἃ φησι Καλλίμαχος ἐν τοῖς Ἰάμβοις Εὔφορβον εὑρεῖν τὸν Φρύγα, οἷον σκαληνὰ καὶ* (Schneider, who is followed by Diels, wrongly wished to delete *καί*) *τρίγωνα καὶ ὅσα γραμμικῆς ἔχεται θεωρίας*, and Diodor. x. 6 (Excerpt. Vatic. p. 30) *ὅτι Καλλίμαχος εἶπε περὶ Πυθαγόρου, διότι τῶν ἐν γεωμετρίᾳ προβλημάτων τὰ μέν εὗρε, τὰ δὲ ἐκ τῆς Αἰγύπτου πρῶτος εἰς τοὺς Ἕλληνας ἤνεγκεν, ἐν οἷς ὅτ' ἐξεῦρε Φρὺξ Εὔφορβος ὅστις ἀνθρώποις τρίγωνα καὶ σκαληνὰ καὶ κύκλον ἑπταμήκη δίδαξε* (sic) *νηστεύειν τῶν ἐμπνεόντων, οἱ τάδ' οὐδ' ὑπήκουσαν πάντες*. The reconstruction of these passages as printed by Schneider is as follows (Fr. 83 a):—

*προήγαγεν δ' ἐπὶ πλεῖστον*
*ἃ 'ξεῦρε Φρὺξ Εὔφορβος, ὅστις ἀνθρώπους*
*τρίγωνά τε σκαληνὰ καὶ κύκλων ἑπτὰ*
*μήκη 'δίδαξε κἠδίδαξε νηστεύειν*
*τῶν ἐμπνεόντων· οἱ δ' ἄρ' οὐχ ὑπήκουσαν*
*πάντες.*

Various other attempts which have been made are not more successful, except that Hecker and Brink prove to have been right in combining with these lines Fr. 91 *οὐ πάντες ἀλλ' οὓς ἔσχεν οὗτερος δαίμων*, a suggestion which Schneider emphatically rejected. By *ὁ Φρὺξ Εὔφορβος* is of course meant Pythagoras; cf. e.g. Diog. Laert. viii. 4. In l. 126 *κύκλον ἑπ[ταμήκε*' is strongly supported by the passage of Diodorus, in spite of the obscurity of the phrase and the accented *ε*. To the right of this accent, moreover, there is the appearance of a small λ in dark ink, which remains unexplained. Line 128 is quoted by the Schol. on Pindar, *Pyth.* iii. 64 *καὶ τῶν γειτόνων, φησί, πολλοὶ ἀπέλαυσαν τοῦ κακοῦ τοῦ περὶ τὴν Κορωνίδα· λοιμὸς γὰρ ἐγένετο, αἴτιοι δὲ τοῦ λοιμοῦ Ἀπόλλων καὶ Ἄρτεμις. λοιμοῦ οὖν γενομένου συναπέλαυσαν καὶ οἱ μηδὲν αἴτιοι. Ἡσίοδος· πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα. Καλλίμαχος δέ φησιν· οὐ πάντες ἀλλ' οὓς ἔσχεν ἕτερος δαίμων. ἔ̓σχεν*, the reading of the papyrus, is preferable to *ἔσχεν*, and the alteration of *ἕτερος* is of course demanded by the metre. The appositeness of the citation is not very evident, and Bentley was probably right after all in regarding it as merely a parallel for *δαίμων ἕτερος* in *Pyth.* iii. 62.

130. For the absence of aspiration cf. l. 108 *ἐπίστανται*, l. 135 *τητέρῃ*, l. 253 *κὡς*. The letter following *ξ* was probably *η* or *ι*.

131. *οὐμό̣[ς] πατήρ*: cf. Diog. Laert. i. 29 *ὁ δὲ περιενεγκὼν τὴν φιάλην τοῦ Βαθυκλέους παῖς Θυρίων ἑκαλεῖτο, καθά φησιν Ἔλευσις ἐν τῷ Περὶ Ἀχιλλέως καὶ Ἀλέξων ὁ Μύνδιος ἐν ἑνάτῳ Μυϊκῶν*. It may be inferred that no name was mentioned by Callimachus. W–M observes that *οὐμός* is more probably for *ὁ ἐμός* than *ὁ ἐμός*.

132. *ὀνήιστος*, as remarked by W–M, may be supplied with certainty from Diog. Laert. i. 28 *Βαθυκλέα . . . ἐπισκῆψαι δοῦναι τῶν σοφῶν ὀνῆ̓στῳ*. Schneider, *op. cit.* ii. p. 246, here preferred the reading *τῶν σοφῶν τῷ πρωτίστῳ*, and did not accept *τῷ σοφῶν ὀνῆ̓στῳ* as a quotation from Callimachus.

133. ἀριστεῖον here and λαβὼν χειρί in l. 135 are added *exempli gratia*; for the former cf. Callim. Fr. 95 quoted below in the note on l. 138.

134. The restorations are due to W–M.

136. δόσιν is only fairly satisfactory. δ is most probable as the first letter, but η could well be read in place of σι and the ο must be supposed to have been rather larger and straighter-sided than usual; ο of νοσ in the following line is however not dissimilar. The second letter of the line may also be δ or ζ.

137. The doubtful letter before ὦ (?) may also be β, θ, ρ, or σ.

138. β though broken at the bottom is practically certain, and in this context a reference to the sage of Priene is most natural. The form Βίης however, though printed by Cobet in Diog. Laert. i. 88 and sanctioned by Pape, *Griech. Eigennamen*, is abnormal and requires better testimony than that of the papyrus.

It may be convenient to add here the four verses previously extant from the sequel of the story of Bathycles. They are:—

Callim. Fr. 89 (Cramer, *Anecd. Oxon.* ii. p. 297):

Σόλων· ἐκεῖνος δ' ὡς Χίλων' ἀπέστειλεν.

Fr. 96 (Etym. Magn. 442. 10):

Πάλιν τὸ δῶρον ἐς Θάλητ' ἀνώλισθεν.

Fr. 95 (Diog. Laert. i. 29):

Θάλης με τῷ μεδεῦντι Νείλεω δήμου
δίδωσι, τοῦτο δὶς λαβὼν ἀριστεῖον.

139. The subject has changed and a new Iambus has commenced; cf. introd., p. 20. ὁρῇ (W–M) seems right and ο is perhaps possible, though the remains do not suggest this letter. A flaw in the papyrus caused a slight interval to be left after ουτοσ: cf. note on ll. 119–20. Ἀλκμέων is better interpreted with W–M as a term of reproach than as the man's actual name. Alcmaeon was a typical matricide; cf. the line *ap.* Dio Cass. lxi. 16 Νέρων, Ὀρέστης, Ἀλκμέων μητροκτόνοι.

140. βαλλει is clear, but can hardly stand, and W–M's βάλλ' ἢ seems the easiest emendation. It is possible that something has been inserted above the line over the ι. A mark of elision should perhaps be recognized after the second φευγ.

141. The faint traces suggest αυτο rather than αυτω, and some compound of αὐτο- might have stood here; a dative depending on κηρύσσει is however more obvious, and may be right. δ' was deleted by a later hand.

143. ἐξοπισθε is very doubtful, the penultimate letter being more like β than anything else. No verb in the present or aorist seems to be obtainable, and ἐξοπασθείς is excluded, the κ being certain. κυὺκ would not fill the space nor would that be suitable without a preceding verb. At the end of the line χάσκει, which W–M suggests, or even ἐγχάσκει, is possible, and would be apposite if the meaning is 'those behind mockingly put out their tongues at him as he runs away'.

144. ελων has perhaps been written for εἰλῶν or εἴλων: such a mistake might easily occur. The remains of the supposed ε could also be interpreted as a λ followed by the comma sometimes placed between two consonants, but there is no sign whatever of a preceding ι. η of πιεῃ seems to have undergone some alteration.

147. The last half of this verse is no doubt to be identified with Callim. Fr. 98, quoted as an example of varying gender in Etym. Magn. 502. 27, Eustath. B p. 108. 22, Schol. A on *Iliad* I 312, &c. Schol. A has the infin. γυμνάζειν, which was preferred by Meineke,

whom Schneider follows; Meineke was also mistaken in referring the phrase to the prologue of the *Iambi*.

153. ]υσδε : or perhaps ]υσασ.

154–5. Some of the letters of these two lines have been renovated with darker ink; cf. notes on ll. 357 and 395.

158. The first letter may be ω, i. e. (ἐ)κ]ώλυε.

160 sqq. On the subject of these lines see introd. pp. 20–1; animals are turned into men by Prometheus in an extant fable (Furia 320). Callim. Fr. 87 may well belong to this Iambus; cf. note on l. 217. At the end of l. 160 τα προτ . [ might be read, if it could be combined with what precedes: the letters between το (or τε) and τι are very doubtful.

162. αστυμνων is an attractive suggestion of W–M, but is not quite satisfactory, the νω being too cramped. The slight traces preceding are consistent with δ' : δικα[ιο]ν might also be read. If a faint mark above υ of ]υσ be regarded as an acute accent the restoration ἕ[κφ]ὑς would become more doubtful, since the accent expected would be a grave on the ε.

163. ἑρπετῶν is essential, though the vestiges are not easily reconciled with a final ν. At the end of the line, if ὀφθαλμώς is the right word, W–M's correction τ(ὼ)φθα[λμώ seems necessary, since a τ(ε) would be superfluous.

164–6. The construction and sense of this passage are obscure. In l. 164 ρον may possibly be ρεν, i. e. another verb; but the remains of the letter after τουτ, though indistinct, do not well suit an ε. ψεσ in l. 166 is clear, but a verb in the second person seems quite out of place, and [. . .]ψ' ἐς is also difficult. There is perhaps not more than one letter between κενοσ and ἐ, which is preceded by a vertical stoke: με[ν e. g. might be read.

168. Perhaps οἱ [γὰρ] or οἱ [δὲ] τραγῳδοί : there is hardly room for οἱ [μέν]. οἱ[κεῦντων (W–M) is highly conjectural, the traces after θαλασσαν being very faint and ambiguous.

171. Andronicus was presumably a friend to whom the poem was addressed (cf. the Βράγχος of Babrius); Callimachus can hardly be supposed to be apostrophizing the tragedian of that name.

171–3. This passage ταῦτα . . . ἐδέξαντο is cited without the name of the author by Apollon. Sophist. *s. v.* ἄειδε. Lachmann referred the lines to Babrius, but Schneidewin, *Gött. gel. Anz.* 1845, p. 7, and Ahrens, *De Cras. et Aphaer.* p. 31, prove to have been right in crediting them to Callimachus; Schneider, *op. cit.* ii. p. 272, expressed no definite opinion. Lachmann and Schneidewin also proposed to add at a short interval another anonymus verse restored from Suidas *s. v.* ἔωσεν, καὶ περὶ τοῦ Λισώπου· οἱ Δελφοὶ ἔωσαν αὐτὸν κατὰ κρημνοῦ μάλα (ἔωσαν αὐτὸν μάλ' ἀθέως κατὰ κρημνοῦ Schneider, *l. c.*) of which there is no sign here, though the lacuna at l. 177 would be a possible place for it. σαρδιήνευς in the papyrus requires emendation. The object of the sign in the margin opposite l. 173 is not clear; it was added or renovated by a later hand.

174. ἦα : cf. Eustath. ξ p. 1759. 27 (Ἡρακλείδης) λέγει ὡς καὶ ἀναλογώτερον τοῦ ἔα τὸ ἦα, γλώσσης μὲν ὂν Ἀσιανῆς, κείμενον δὲ καὶ παρὰ Καλλιμάχῳ (Fr. 342).

175. ἑ[φο]ρμᾶσθε : the supposed mark of elision, the ε and the ρ are all very doubtful, and there is barely room for [φο]. There are traces after θε which suggest another letter (e. g. ν or ισ), but this is inconsistent with the accent on the α.

179. αυτ seems to have been accented, but the nature of the accent is very uncertain.

181. ]λιστι : or conceivably ]διστι.

182. επικεχειρ]ηται in the marginal note is an abnormal division, and there are traces of ink after the ρ, but perhaps η was miswritten at the end of the first line owing to the narrow space and therefore repeated in front of τ. It is probable that the margin did not extend farther to the right and that ρ . [ and η[ were the last letters of ll. 1 and 2. The note may have been continued in one or two more lines.

185. *ωνθρωποι* seems to have been intended, though what precisely was written is open to question. *ωπ* is nearly certain, but the supposed deletion and interlinear *ρ* are unsatisfactory. Possibly there are more letters than one above the line. The speaker is perhaps Apollo.

186. *ψηφ[ο]ις* could be read.

187–9. To what this note refers is obscure. The line with which it was to be connected was no doubt indicated by a marginal symbol (cf. l. 265), and the marks opposite ll. 214–16 may denote its position, though they are at any rate partially in darker ink.

192. λῶ: or δῶ, perhaps *ὁδῷ*, which would suit the context. The supposed interlinear iota adscript resembles that noted in l. 97, and might be interpreted as a high stop. At the beginning of the line *κ* may be *χ*, and it is uncertain whether the circumflex accent was intended for the *α* or the next letter, which would then be *ι*, ]*καῖ*᾽. . *φ*.

193. *καί* in some shape no doubt followed *ἔδωκε*, but it is useless to restore this without the next word. *κἀπάνω* might be read.

194. [. . .]*ν* is presumably a participle, e. g. [*ἰδώ*]*ν*, if the subjects of *εἶπεν* and *ἦκειν* were identical.

196. The inserted letters may also be read as *αισ* or *ωσ*.

198. *ἀπρηγεῦνται*: the middle form occurs only here apparently.

199. *ἐξεκνήμωσε*: cf. Hesych. *ἐξεκνημώθη· ἐξεφθάρη*.

200. The smooth breathing above *η* of *ην* is hardly certain.

201. Only the tip of the supposed accent on *αναριπτειν* remains, and this might be the base of an inserted *ρ* (by a later hand).

202. [ . ]*ρύπτου*[: the accent is again uncertain. *ἀσελγαίν(ε)ιν* (W–M) suits the remains of the letters, but is unsatisfactory owing to the rough breathing added above the initial letter, which is much more like *α* than *ο*; the termination may be *-νῃ*.

204. There is perhaps some corruption here. *μαργος* (or *αργος*) *ες* might be read, but the preceding letters are then unintelligible, and *ι* after *ρ* is more suitable than *γ*. There may be two letters between *κο* and *αρ*.

210. *πε*[.]*ειν*[*ε*[: or e. g. *το* . [.]*ηνει*[.

211–13. At l. 211 begins the narrative of the quarrel between the laurel and the olive. *ἄκου*[*ε*] . . . *θέσθαι* = Callim. Fr. 93 a, from Ammonius, *De Diff. Vocab.* *αἶνός ἐστι λόγος κατὰ ἀνάπλασιν μυθικὴν ἀπὸ ἀλόγων ζῴων ἢ φυτῶν . . . ἀπὸ δὲ φυτῶν, ὡς παρὰ Καλλιμάχῳ· ἄκουε κτλ.*, and other grammarians and compilers. Bentley was evidently right in attributing to the same poem the quotation in Cod. Oxon. *Περὶ τρόπων ποιητικῶν, ἀστεϊσμὸς . . . παρὰ δὴ Καλλιμάχῳ ἀστεϊζομένη ἡ ἐλαία φησίν· ἐγὼ φαύλη πάντων τῶν δένδρων εἰμί*. Critics have arranged the words in various ways, mostly vitiated by the fault that condemns Schneider's *ἐγὼ φαύλη* | *πάντων* . . . *τῶν δένδρων εἰμί*, namely the presence of a spondee in the fifth foot. As the papyrus proves, Callimachus in his choliambics consistently avoids this; the version adopted by Schneider of Fr. 98 a is again inadmissible on the same ground. Meineke's *ἐγὼ δὲ πάντων εἰμὶ δενδρέων φαύλη* is metrically sound, but *ἐγὼ φαύλη* | *δένδρων ἁπάντων εἰμί* would be nearer to tradition.

213. W–M's suggestion for the completion of the verse is printed *exempli gratia*. The only objection is the presence over the line between *γ* and *α* of a mark which does not suit an accent on *γα*[*ρ* and might be taken to denote an elision, *και γ'*. But that this is its purpose is by no means clear, and unmeaning ink-marks occur a little lower down between ll. 214 and 215; moreover, Callimachus is rather addicted to *καὶ γάρ*: cf. e. g. ll. 104 and 110.

214–15. The papyrus is imperfect and the form of the signs in the margin here is not quite certain. There seem to be three strokes, a vertical one above and a horizontal one below, with something of the nature of a curve between them. Possibly they had a connexion with the adscript at the top of the page.

217. *νέον δ' οὖν* or *γοῦν* will not account for the vestiges. *νεόμεθ' οὖν* might be read, but is not satisfactory. Schneider agrees with Meineke that Callim. Fr. 93 should be connected with Fr. 87, in which case the latter three verses, if *φη[σι* in l. 216 is correct, must have succeeded immediately here. They are

*ἦν κεῖνος οὐνιαυτός, ᾧ τό τε πτηνὸν*
*καὶ τοὺν θαλάσσῃ καὶ τὸ τετρίπουν οὕτως*
*ἐφθέγγεθ' ὡς ὁ πηλὸς ὁ Προμηθείος.*

But the first of these lines is not to be identified with l. 217, and, as W–M remarks, the passage may be referred with more probability to the Iambus partially preserved on Fol. 4 verso.

218–239. '"... the left white as a snake's belly, the other, which is oft uncovered, burnt by the sun. What house is there where I am not at the door-post? What seer, what offerer of sacrifice does not take me with him? Yea, and the priestess of Pytho has her seat in laurel, of laurel she sings, of laurel makes her couch. O foolish olive, did not Branchus save the sons of the Ionians, when Phoebus was angry with them, by striking them with laurel and saying twice or thrice ...? I go to feasts and to the Pythian choral dance, I am made a prize of victory, and the Dorians cut me on the hill-tops at Tempe and carry me to Delphi whene'er the rites of Apollo are celebrated. O foolish olive, I am acquainted with no hurt, nor know I the path of the bier-carrier, for I am pure, nor do men trample me, for I am sacred; but with you whenever they are about to burn a corpse or lay it out for burial they crown themselves and also duly place you beneath the sides of the lifeless body".'

218–19. In l. 218 above the *κ* of *λευκοσ* there is a mark in dark ink like a large sign of elision, with some lighter cross-strokes through it. *ωσ* above the first *υ* of *νδρου* has been written through a circular mark somewhat like a *θ*, from the pen of the original scribe; it is perhaps nothing more than a blot.

The reference in these two lines is obscure. It can hardly be to the olive, with regard to which the distinctions of right and left would be inapposite; nor do the olive's leaves or fruit show any such variation of colour as is here indicated. Murray suggests that a person wearing an exomis is meant, perhaps Apollo, who is sometimes so represented. *ἡλιοπλήξ* is a new compound; the accent was carelessly placed between the *π* and λ, instead of on the *ο*.

223. 'Sings of the laurel' seems rather strange here, and W–M suggests *ἀείρει*; but it is perhaps best to leave the text as it stands. The *δ* is clear.

224–7. Cf. Clem. Alex. *Strom.* v. 8. 48 *Ἀπολλόδωρος δ' ὁ Κερκυραῖος τοὺς στίχους τούτους ὑπὸ Βράγχου ἀναφωνηθῆναι τοῦ μάντεως λέγει Μιλησίους καθαίροντος ἀπὸ λοιμοῦ. ὁ μὲν γὰρ ἐπιρραίνων τὸ πλῆθος δάφνης κλάδοις προκατήρχετο τοῦ ὕμνου ὧδέ πως· μέλπετε, ὦ παῖδες, Ἐκάεργον καὶ Ἑκάεργαν, ἐπέψαλλεν δ' ὡς εἰπεῖν ὁ λαός· βέδυ, ζάψ, χθώμ, πλῆκτρον, σφίγξ· κναξζβίχ, θύπτης* (*κναξζβὶ χθύπτης* cod. L), *φλεγμό, δρώψ. μέμνηται τῆς ἱστορίας καὶ Καλλίμαχος ἐν Ἰάμβοις* (Fr. 75). In l. 224 the papyrus has *ουσ* before *βράγχος*, but a relative would leave *τοὺς δὲ παῖδας* suspended, an unlikely anacoluthon. The emendation of *οὕς* to *οὐ* and the restoration of *ὠ[ργίσθη* are due to W–M, who in l. 226 further proposes *κῆπος οὐ τορὸν κναξζβί* (cf. Clem. Alex.), but this does not suit the papyrus. That *ου* is for *οὐ* (not *οὗ*) is apparently indicated by the accent, but *το* is followed by a vertical stroke which is not long enough for *ρ* and would suit *ι*, *κ*, λ, *μ*, or *ν*. Above the final letter of the line a later hand has added a curved mark which the printed text reproduces sufficiently nearly: it is not much like a circumflex accent, though possibly ]*εῖ* might be read; ]*βι* is unsuitable. *κῆπος* must be right, though the remains of the final

letter suggest ε rather than σ. The sense of the gloss on l. 224 is evident, but its precise form is not very certain; if ἐρώμ[εν]ος is right the bracketed letters were rather widely spaced. In ελαιη (l. 224) there is an (earlier) accent on α as well as one on ι.

230–2. The allusion here is to the Delphic theoria sent every ninth year to Tempe, whence a laurel branch was carried back by a δαφνηφόρος παῖς. This solemnity commemorated the purification of Apollo at Tempe (cf. l. 232 τὼπόλλωνος ἱρά) after killing the Python; see Steph. Byz. p. 223. 12, Plutarch, *Aet. Gr.* 12 (293 c), Müller, *Dorians* ii. 1. 2. Apparently the form Τεμπόθεν is not otherwise attested. In l. 232 a faint mark above η of επην is probably not to be regarded as a grave accent.

231. ἐς, as written originally, is the commoner form in the iambists; cf. l. 248.

233. The marginal mark is of the nature of a coronis, which however is not particularly apposite here.

234. The appearance of an acute accent (by the first hand?) on οιδ is possibly due to the rubbing of a badly written circumflex. ὁκ[οίη]ν was restored by W–M, who also aptly refers for οὐλαφηφόρος to Hesychius, οὐλαφηφορεῖ· νεκροφορεῖ. There seems to be no justification for the corrector's initial ω: ὁ + ου = οὐ, e. g. τοὔνομα, Hdt. κάμπτει is similarly used absolutely e. g. in Eurip. *I. T.* 815 ἐγγὺς . . . κάμπτεις.

235. οὐ πατεῦσί μ': cf. l. 250. The correction of the dittography is by a later hand.

236. The sign of elision was eliminated by a corrector; the original scribe took the words as σοὶ δ' ἔχω.

238. πλευρα[: the penultimate letter looks like a β, but this is probably due to some accident and πλευρά is doubtless the right word.

239. κἠπ[ιτάξ W–M, identifying Callim. Fr. 327 *ap.* Etym. Magn. 365. 25 ἐπιτάξ· παρὰ Καλλιμάχῳ ἐπίρρημα, παρὰ τὸν ἐπιτάξω μέλλοντα, and Helladius in Phot. *Bibl.* p. 532. 36 a τὸ ἐπιτάξ παρὰ Καλλιμάχῳ καὶ Ἀράτῳ κείμενον . . . ὁ κατ' ἐπίταγμα καὶ κέλευσιν πράττεται. This is attractive, though the καί could well be dispensed with. ]π may be read in place of ]ιτ, and εἰσά]παξ would yield a tolerable sense.

240–59. 'Thus boasting spake she; but nothing daunted the producer of oil repelled her: "O laurel, utterly barren of that which I bear, you have sung like a swan at the end . . . I help to carry to burial the men whom Ares slays and (am laid on the bier) of the heroes who (perish nobly); and when a white-haired grandmother or an aged Tithonus is borne to the grave by their children, I attend them and am laid upon the ground. I . . . more than you for those who bring you from Tempe; nay, even in that matter of which you spoke, am I not also as a prize superior to you, for where is the greater festival, at Olympia or at Delphi? Yes, silence is best! I indeed say nought of you that is either good or ill, but the birds have long been sitting among my leaves unwontedly chattering thus".'

240. αὐ⟨χ⟩εῦ[σ': sc. ἔφη: that η = ἦ is less likely. The participial form here was suggested by W–M, to whom also the correction of τηνδ' to τήν is due. τήνδ' could stand as an internal accusative with e. g. ἀπημ[είφθη, but this is precluded by the accented η. ι[ may well be read instead of μ[.

241. For ἡ τεκοῦσα τὸ χρῖμ[α cf. Callim. Λουτρ. Παλλ. 26 χρίματα, τᾶς ἰδίας ἔκγονα φυταλιᾶς.

242. The restoration of this verse is largely due to Murray. τόκ[ων is strongly supported by τεκοῦσα in l. 241, and if τῶν ἐμῶν τόκ[ων be granted, ακ . . . should be some adjective with privative α. The identity of this adjective is the problem. ακ is certain, and the remains of the third letter suggest α or λ, but ακαρπε cannot be read and ακληρε is, to say the least, very unsatisfactory. Another possibility is ακυ, if the υ be supposed to have had as deep a fork as e. g. the first υ of υδρου in l. 218, and of the few available words ακυθε would be

consistent with the papyrus. To this, however, there is the serious objection that in Callim. *H. Apoll.* 53 the *υ* is short. But in a derivative of *κύειν* an irregularity of quantity is not incredible; or perhaps *ἄκνθ(ν)ε* might be written (cf. Hesych. *s. v. κυθνόν*). The oblique dash in the margin may be presumed to mark the commencement of the speech.

243–4. *ἐν τῇ τελευτῇ . . . ἥεισας*: i. e. your words are a presage of defeat. W–M thinks that the point of this allusion to the *κύκνειον μέλος* is the mention by the laurel of funerals, which is accepted as a bad omen.

246. Murray proposes *χυ[πὸ τῷ κάρᾳ κεῖμαι τῷ]* *τῶν ἀριστέων οἱ καλὸν νέμουσ' οἶτον. καλον νε* might be read, but the remaining vestiges, though very slight, scarcely suit *μουσ οιτον.*

248. *εσ*: the papyrus is broken, but there would hardly have been room for *εισ.*

249. *Τιθωνόν*: cf. Aristoph. *Acharn.* 688 *ἄνδρα Τιθωνὸν σπαράττων.*

250. For the accusative *τὴν ὁδόν* cf. e. g. Eurip. *I. T.* 620 *εἰς ἀνάγκην κείμεθ'*. The letters are faint, but do not suit *της οδου.*

251. *-ειον* followed by *ἥ* looks like a comparative, and *πλεῖον*, though unconvincing, may be right. *τὸ θεῖον* is a possible reading. The vestiges of the first letter of the line suggest e. g. *γ*, *κ*, *ν*, or *τ*, and the fourth is probably *ε* or *σ*. Murray thought of *τελεῦσα πλεῖον*, which may give the sense but cannot be read: possibly *δὲ πλεῖον.*

252. *ἀλλ' ὅτευ* is doubtfully deciphered and *ἰάλλά*, *τοῦ* which W–M proposes, is not impossible; but if the letter before *τ* was *α*, it was unusually upright, and that following *τ* is more satisfactory as *ε* than as *ο*; moreover, there is a faint mark after *αλλ* which may denote an elision. Another mark above *αλ* might be taken for an accent.

253. *κωσ* is better interpreted with W–M as *κὡς* = *καὶ ὡς* than as *κῶς* = *πῶς*. It is hardly necessary to write *(χ)ὡς*: cf. l. 130, &c. With *κὡς*, *τοῦτο ἆεθλον* might be taken to mean 'in this contest' (cf. the *πτώματα* of ll. 265 sqq.), but since the reference clearly is to l. 229, to give *ἆεθλον* one sense there and another here would not be at all satisfactory.

254. There are several blunders in this line: a *ν* was originally omitted, *ουλυμπιη* which will not scan was written for *Ὀλυμπίῃ*, and it also seems evident that *ουγων* (or *-των*) is for *ὠγών*. With these modifications the sentence might pass muster, but there can be no question that W–M's emendation of *καί* to *κοῦ* distinctly improves it—unless, as Murray suggests, we read in l. 254 *ἦν*, 'always was.' The remains of the *γ* of *γ[ά]ρ* are very slight, but with that exception the imperfect letters are fairly clear.

256–9. Cf. ll. 277–8. There is a contrast between *ἐγώ* and *ὄρνιθες*, as is indicated by the stop inserted by a later hand after *ουδεν* in l. 257, and *ἄηθες* must be taken adverbially: 'I neither praise nor blame; it is the birds in my branches which chatter thus.' The olive humourously attributes to the birds its unflattering remarks. An extensive use of the same motive is made in the Vienna fragments of the *Hecale*, where a large part is taken by birds; see Wilamowitz, *Götting. Nachr.*, 1893, pp. 733–6. Above the *ο* of *ορνιθες* a slightly curved stroke in black ink is unsuitable for an acute accent and is much more like a sign of elision; but *οἱ ὄρνιθες* should make *οὔρνιθες*, and though the space occupied by the *ο* is somewhat large, *υ* was certainly not written after it, nor, probably, an *ι*. *τινθυρίζουσαι* in l. 258 is the Attic *τονθορίζουσαι* (or *-ρύζουσαι*), and the difference of spelling here may be due to corruption, though in the case of an onomatopoeic form it is unsafe to assume this. *τονθρύζειν* and *τονθορυγεῖν* also occur. The adscript written in coarse and indistinct letters at some distance to the right of the line is perhaps a gloss on *τινθυρίζουσαι*, e. g. some combination with *ὀξύ*, though that would not be very apposite. In l. 259 *κωτιλοισ* or *κωτιλαισ* can be read, but it is difficult to find a suitable word to follow in agreement with it; *κωτιλ ες σ(ε)* would also serve. A vestige of the letter before *ευ* suggests *γ*, *τ*, *ρ*, or *φ*. The letters after *ευ* are very uncertain; *σιν* or *σαι* is possible, but the *σ* in either case is not at all satisfactory, and the final letter may be *σ*. Above the line a small *δ* in black ink is

clear, joined on the left by a horizontal stroke which could well belong to an *ε*; and conceivably a third letter preceded. Another participle is not attractive, though perhaps easiest to reconcile with the remains.

260–80. 'Who found the laurel? the earth (produced it) just like the ilex, the oak, the galingale, or other timber. Who found the olive? Pallas, when she contended for Acte with him who dwells amid the seaweed, and the man of old who in the lower parts was a snake gave judgement. That is one fall for the laurel. Who of the immortals honours the olive, who the laurel? Apollo the laurel, Pallas her discovery the olive. In this they are even, for I distinguish not between gods. What is the laurel's fruit? For what shall I use it? Neither eat it nor drink it nor anoint yourself with it! But that of the olive pleases in many ways: it is a morsel for food . . ., and with it as an unguent one may dive as deep as Theseus (?). A second fall I set down to the laurel. Whose is the leaf that suppliants hold forward? The olive's: for the third and last time is the laurel thrown. Oh, the tireless ones! how they chatter. Shameless crow, does not your beak ache? Whose is the trunk preserved by the Delians? The olive's, which gave a seat to Leto.'

261 = 265. *ὕλην* is superior to the marginal variant *πεύκην*, which spoils the climax. The wavy mark above the *υ* is a form of diaeresis.

262–5 = 261–4. These four verses, originally omitted owing to the homoeoarchon *τίς . . . ἐλαίην*, have been subsequently supplied at the top of the page, their position being marked by the symbol in the margin. In l. 262 (261) the corrector has *τις*, but *τις δ'*, as written by the first hand in l. 266, is preferable. At the end of the verse *ἥ[ρ]ιζ[ε* is restored with much probability by W–M, who also points out that this is the passage cited in Schol. A on P 54 *Ποσειδῶν καὶ Ἀθηνᾶ περὶ τῆς Ἀττικῆς ἐφιλονείκουν· καὶ Ποσειδῶν μὲν ἐπὶ τῆς ἀκροπόλεως τῆς Ἀττικῆς κρούσας τῇ τριαίνῃ κῦμα θαλάσσης ἐποίησεν ἀναδοθῆναι, Ἀθηνᾶ δὲ ἐλαίαν· κριτὴς δὲ αὐτῶν γενόμενος Κέκροψ ὁ τῶν τόπων τῆς Ἀττικῆς βασιλεὺς τῇ θεῷ προσένειμε τὴν χώραν, εἰπὼν ὅτι θάλασσα μέν ἐστι πανταχοῦ, τὸ δὲ φυτὸν τῆς ἐλαίας ἴδιον Ἀθηνᾶς. ἡ ἱστορία παρὰ Καλλιμάχῳ* (Callim. Fr. 384, wrongly referred by Meineke to *Λουτρ. Παλλ.* 26, by Schneider to *Aet.* i. 4); cf. Apollod. iii. 14. 1, &c. For *ὄφις τὰ νέρθεν* cf. e. g. Apollod. *l. c. Κέκροψ αὐτόχθων, συμφυὲς ἔχων σῶμα ἀνδρὸς καὶ δράκοντος*, Aristoph. *Wasps* 438 *ὦ Κέκροψ ἥρως ἄναξ τὰ πρὸς ποδῶν Δρακοντίδη*. W–M is obviously right in emending *αρχαιοισ* to *ἀρχαῖος*. The correction of *φω* to *φυ* was by a third hand.

267. *ν* of *ευρεν* was added by a corrector.

268. *ξυνόν* Murray. *αὐταῖς* is put for *ἡμῖν* because the birds are supposed to be speaking; cf. ll. 277–8.

271–3. The general sense evidently is that the produce of the olive is good both as food and as an unguent, but a satisfactory restoration is still to be found. In l. 271 there is a slight break in the papyrus in front of the two interlineated letters, but if a third had been written it would have probably been partially apparent; underneath this, just below the supposed *σ*, a dot of black ink is visible, perhaps implying a deletion. But in a sentence contrasting the internal and external uses of the olive *ἔσω*, which was apparently originally written, would have a point, while the intention of the corrector is not clear: *ἴτω* seems unintelligible. *μάσταξ* may have the sense 'mouthful', 'morsel', as in I 324, Theocr. xiv. 39; in both of those passages the word is used of birds and so is very appropriate here; cf. l. 277. In l. 273 the employment of oil as an unguent is apparently traced back to Theseus. *βα* is followed at a slight interval by a short vertical stroke which may be part of the next letter, e. g. *ν*, or possibly a sign of elision, *βα'*. A verb is expected after *ἦν*, and therefore *ἐπα . . .*

χὼ (or κὼ?) is suitable; the alternative is *ἐπ' ἀ . . . ῳ* with a verb supplied from what precedes. The remains rather suggest a *φ* at an interval of one letter from *π*, and *επεφνε* is not impossible; but a reference to one of the persons or animals slain by Theseus seems difficult to work in here, especially with the feminine *ἥν*. Moreover, the letter next to *π* is more like *α* than the succeeding vestiges are like *φ*, and both cannot be read; probably, therefore, the *φ* is to be rejected and if *επα* is right the two following letters could well be λτ. At the beginning of the line the doubtful *ν* may be *μ* or *σ*, and above it is a mark like a grave accent. A mention of the *ἐλαία κολυμβάς* (Athen. 56 b) is hardly likely; on the other hand some form or derivative of *κολυμβᾶν* is not unattractive, and in front of the *υ* there is a tiny vestige visible which, if it is really part of a letter, is quite consistent with λ. Hence it is rather tempting to suppose with Murray that the allusion is to the famous dive of Theseus described in Bacchyl. xvi. *ἐσ[τὶν κο]λυμβᾶν ἣν ἐπᾶλτο* would satisfy the palaeographical conditions, but would be excessively harsh: the use of the preposition is abnormal, while if *ἄν* be emended to *ἥν*, a verb is still lacking and is not easily supplied; moreover *ἣν ἐπᾶλτο* (sc. *κολύμβησιν*) is barely tolerable. Possibly *ε . [. . .]* is a verb governing *χρῖμα*, and *κο]λυμβᾶς = κολυμβήσεις*; or perhaps, in the last resort, refuge may be found in the hypothesis of a lacuna in the text.

275–8. This passage was written twice over, and the superfluous four lines were bracketed by a corrector. It may be suspected that the dittography is to be connected with the omission of the four verses at the top of the page. The scribe, or a predecessor, may have been led by the stichometry to notice that he was four lines short, and accordingly may have made up the deficiency by the simple method of repetition. It is difficult to believe that he could write out four whole verses twice in immediate proximity without being aware of the error. There was some slip in l. 275 *a* after *γαρ*.

276. *τὰ τρί'*: cf. *τριάζειν*, Eurip. *Or.* 434 *διὰ τριῶν ἀπόλλυμαι*, &c. *ελλασ*, not *ελλασσ*, was originally written.

277. *τῶν ἀτρύτων*: sc. *ὀρνίθων*; cf. ll. 256–9. The olive keeps up the fiction that it is the birds who are talking. *κωτιλίζειν* is novel. The marginal symbol (by a later hand) opposite this line was perhaps intended to call attention to the dittography.

278. The crow is singled out as the chatterer *par excellence*. For *χεῖλος* of a bird's beak cf. e.g. Eurip. *Ion* 1199.

279–80. Cf. Callim. *H. Del.* 322 *πρέμνον ὀδακτάσαι ἀγνὸν ἐλαίης χεῖρας ἀποστρέψαντας, ἃ Δηλιὰς εὗρετο νύμφη παίγνια κουρίζοντι καὶ Ἀπόλλωνι γελαστύν.* *κ[αθεῖσ]ε* in l. 280 is suggested by W–M; there is room for a slightly longer supplement. λ or *ν* might be read in place of *κ*, and the breathing on *η*, though probable, is not certain.

281. *]σι*: or *τι*.

282. *. . . ιυη*, if that be the reading, may of course be a single word. *. . . μενη* is unsuitable.

286. It would be desirable to make *οὔτε . . . εις* parallel to *οὔτε πια[ί]νεις* in the next line, if a verb were forthcoming; but it is difficult to avoid *μάντεις*, for which support may be found in l. 221.

288. A slight interval is left before the two last letters of *δαφνην*, probably owing to a flaw in the papyrus; cf. note on l. 119.

290. At the beginning of the line the first hand wrote something like *ηγρησ* or *ηστησ*, which the corrector apparently wished to convert into *ἤλγησε*. W–M, however, points out that *ὁ θυμὸς ἤλγησε* is a rather tautologous expression; moreover *ηλγησεν* is the word which seems best adapted to the remains at the end of the verse, where neither *ηχθ̣εσ]θη* nor *ωργ[ισ]θη* nor *προσθ̣ εμη[ισ]εν* is suitable. He therefore proposes boldly to restore *ᾤδησε*, which is provisionally adopted.

291. Perhaps *εἴ κοτ'*, possibly *εἴχον*; but a partial restoration here is useless.

292. This line describes the tree which here intervenes in the discussion. The doubtful *σ* may be *ρ*, but *τρηχυ* seems unlikely.

293. *ἄπωθε* is a necessary correction of *απωθεν*.

294. *λειην* (W–M) is extremely doubtful; it is not clear exactly how far the line extends.

295. *γενομεθεχθραισ* is easily emended; what follows is more open to question. Either *μηδε* or *μη λε* may be read; and the accusative *ἀλλήλας*, if correct, indicates a verb of speaking. W–M proposes *μηδὲ φῶμεν* which, however, is open to the objection that there seems to be no actual use of *φημί* in this sense. Hence it is simpler to read *μὴ λέγωμεν*, placing the note of interrogation either after *παυσόμεσθα*, or, to avoid the asyndeton, after *ἐχθραί*. As a matter of fact neither *μηδὲ φῶμεν* nor *μὴ λέγωμεν* are palaeographically quite satisfactory, since the *ε* is slightly separated from the letter before it; and between them is a faint mark which may represent an elision. *μηδ' ερουμεν* would be attractive, if the future were admissible here. *οὐ παυσόμεσθα . . . μηδ' ἐροῦμεν* is logically parallel to e. g. *οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἀρεῖ*, but an example of such a construction in the first person is lacking.

296. The letter before *αλλα* seems to be a round one, *ε*, *θ*, or *σ*; *το* is followed by a vertical stroke which would suit e. g. a *ν*; the final *α* is very uncertain; the letter preceding may be *μ*, *ν*, or *λ*.

297. *νη* in *δαφνη* is apparently written in the form of a compendium, the second upright of the *ν* serving as the first of the *η*.

299. A trace of ink above *ι* of *μι* may indicate some interlinear addition; it is not quite in the right place for an elision sign.

299–300. 'Don't you prescribe patience to me, as if you were one of us; your very presence chokes me.' *εὔστεκτος* is unsupported, but seems a possible word in the sense of 'tolerant'; *εὔστοργον* is unsuitable. There might be another letter in front of the initial *ε*, which is not quite in a straight line with the beginnings of the preceding verses. A mark of elision should perhaps be recognized above the *σ* of *γειτονευσ*.

304. The very light vestiges of the last letter are not inconsistent with a *φ*.

309. *ἀμ[ί]σθου*: *μυθου* is hardly to be read.

311. *μο(ῦ)νον*: W–M suggests the insertion of *υ*; a tribrach however, though rare, does occur, e. g. Callim. Fr. 86.

313. *π]εντάμετρον*: cf. l. 366. The left hand portions of ll. 313–14 are contained on the detached fragment on which the preceding lines 303–12 are written. A crease down the recto proves that the fragment is the upper part of Fol. 6 and also shows its relative vertical position; but it is not certain that the combination with ]. *ν* and ]*κρουσε* is correct.

321. Cf. Eurip. *Bacch.* 743 *ταῦροι δ' ὑβρισταὶ κἀς κέρας θυμούμενοι*, to which passage Callimachus is perhaps satirically alluding.

322. Possibly the supposed *γ* below the overwritten *χ* has been crossed through.

325. *βράχιον*, which must be scanned as a disyllable, with the Ionic short *ι*, is not very satisfactory, especially with *τον* preceding; but *τον* need not be the article, and the remains suggest *βρα*. *βραχῖον* is impossible both on account of the following *μ*, which seems undeniable, and because the verse then becomes too long, even if *ερεισ*, which is very doubtful, is wrong. The appearance of a *σ* may be caused by a low circumflex accent (though there is no other sure instance of an accent on this leaf); in that case the two next letters might well be *ντ*, *ερ* . ̂ *ντ*. For *μοιζει* = *μύζει* cf. l. 73, where *χρεισους* may be a corruption of *χρυσους* through an intermediate *χροισους*. The termination is more like *ζει* than *ζον*, and *μειζον* would also be an inexact form in this dialect.

329. An elision mark should perhaps be recognized after the *κ* of *ουνεκ*: *ν* in that word has been rewritten in darker ink. At the end of the line *μηρ* . (*μηρῷ*?) is possible.

333–5. Lines 334–5 are repeated on the recto ll. 348–9, and l. 333 also begins with the same word as l. 347 while its conclusion apparently coincides with that of l. 345; cf. ll. 275–8 *a*, where a dittography of four lines has been cancelled by a corrector. Owing to the imperfect context no reason can be assigned for the present more complex repetition, nor can the right place of the verses be determined. When Callimachus says that choliambic poets should draw their inspiration from Ephesus he is of course again alluding to Hipponax (cf. ll. 92 sqq.), whose native city Ephesus was.

346–7. The combination of εκ .. ρ and ουτ' εσ with what follows is uncertain; cf. note on l. 313.

347–9. Cf. ll. 333–5 and note. Of the latter part of l. 348 only slight vestiges remain, and the central portion of l. 349 would have been undecipherable without the aid of l. 335; but the dittography is sufficiently evident.

352. Both aspirated and unaspirated perfect forms occur in later Ionic, and ἐμπ[ε]πλεκόσι may therefore stand. ἐμπέπλεκε is found in three MSS. in Hippocr. ix. 192. This verse offers a pretty certain instance of a tribrach; cf. note on l. 311.

353. Δωριστί is a fairly suitable reading, and is a most likely word to be coupled with Ἰαστί, which was suggested by W–M. καὶολιστί is not possible.

357. The last letter (ε, θ?) before the lacuna in the middle of the line has been rewritten or altered in blacker ink. A similar modification has been made in the letter dividing the second and third lacunae in l. 358.

361. The remains after λ suggest a υ, but this gives no word.

364. It seems difficult to escape ῥεῦνται, with which may be compared Theocr. xxx. 32 δεύμενον, Herodas vi. 77 ἐγχεῦσα. ν preceding the ρ is almost certain.

366. συντιθεὶς ὑ . . .: or συντίθει, σὺ . . . The line ends with a vertical stroke, which would suit e. g. ι or η.

368. The last word is possibly γράψαι, in which case there is a letter between γ and the preceding α.

369–73. That the detached fragment containing the ends of the lines belongs to this column is shown by the metre, but the number of letters lost in the middle cannot be estimated. Something must be wrong in l. 371.

382. τη: or τε. With τη there need not be more than one letter before ην.

385. ἢ[με]νοι is proposed by W–M. The letters δ'ολ have been rewritten in darker ink.

389. Perhaps ἀγλ[αὸσματ', as W–M suggests; but another adjective is also possible.

390. παίχι[ια]: cf. l. 395. The form is best left unaltered in view of the occasional interchange of γ with χ in Ionic; cf. Herodian ii. 252 = Etym. Magn. 151. 39 ἄρχμενος· . . . ὤφειλε δὲ ἄργμενος· φύλαξαν δὲ τὸ χ δοκεῖ Ἰωνικὸν εἶναι, καθὸ καὶ τὸ ἔργμα ἔρχμα φασίν. Some examples are collected in Smyth, *Ionic Dialect*, p. 296.

395 sqq. The latter portion of these lines is again on a detached fragment, the position of which is fixed not only by the metre and the appearance of the papyrus, but also by the fact that ll. 400–2 have been to a large extent rewritten, and this renovation is carried out at the ends of the corresponding lines of the fragment. The width of the gap, however, cannot be measured.

401. γυνη: or γουν η?

404–7. There can be no doubt, owing to the appearance of the papyrus, that the small fragment containing the letters ]αι[ &c. from the bottom of a column is to be placed here, though its relative distance from what precedes and follows is uncertain. It cannot be joined up so as to read πάντα καὶ [ in l. 404.

406. There are some traces of ink above the line in front of ψει.

408. νηός is the Callimachean form, but ναός occurs in some Ionic inscriptions and so

may be admissible. μ[ε]λλων would be a possible reading, which it might be easier to combine with the following letters; but since, as l. 409 shows (unless ωπολλον there is an error for απολλον), there is a loss of two syllables at the beginning of the verse, μ[ε]λλων would not be metrical.

420–1. W–M points out the parallel in these two lines to Hdt. iii. 102 *ἐν δὴ ὧν τῇ ἐρημίῃ ταύτῃ καὶ τῇ ψάμμῳ γίνονται μύρμηκες μεγάθεα ἔχοντος κυνῶν μὲν ἐλάσσονα, ἀλωπέκων δὲ μέζονα· . . . οὗτοι ὦν οἱ μύρμηκες ποιεύμενοι οἴκησιν ὑπὸ γῆν ἀναφορέουσι τὴν ψάμμον . . . ἡ δὲ ψάμμος ἡ ἀναφερομένη ἐστὶ χρυσῖτις.* For another probable reminiscence of Herodotus cf. Callim. Fr. 209.

425. πολις might be read instead of πονω.

427. Cf. note on Frs. 2–8.

429. Cf. Soph. Fr. 868 *χρόνος δ' ἀμαυροῖ πάντα.*

Fr. 1. This fragment from the top of a leaf very likely belongs to Fol. 6; Fol. 7 is excluded by a difference in the width of the upper margin.

Frs. 2–8 are likely to come from either Fol. 6 or Fol. 7, and Frs. 6 and 8 almost certainly do so. The former might be placed so that νησουσ immediately precedes στερειν in l. 427; the second line of the recto would then coincide with l. 387, but though there are several alternatives to λιπο, a suitable combination at that point has not been established. Fr. 8 might be turned the other way up and l. 1 of the recto (which will then be l. 2) read as ]. ωθ[. The letters of l. 1 of Fr. 7 have been renovated in black ink, and in l. 1 of Fr. 3 also there was some addition by a later hand.

Fr. 13. The recto possibly gives beginnings of lines.

Fr. 15. The fragment should perhaps not be included here but referred to some other MS. The ink and the spacing of the lines is similar, but the letters are somewhat smaller and their formation in one or two cases looks different.

## 1012. Treatise on Literary Composition.

Height 33·5 cm. Third century. Plate IV (Frs. 1–3).

The following fairly extensive fragments of a prose treatise of the Roman period proceed from the same large literary find to which we owe **841–4**, **852–3**, and, in the present volume, also **1016–17**. How precisely the subject of the treatise is to be defined is not immediately clear. There is a considerable diversity of topics: an analysis of the characteristics of Lysias (A), observations on systems of Ethics (B), a collection of instances of omission and suppression of names or facts in various prose-writers (C), criticism of 'the orators' for belittling the achievements of Philip (D), censure of the diction of Xenophon (F), a list of words having double meanings, which in Attic, though not elsewhere, were distinguished by different accents, and of other 'Atticisms' and 'Hellenisms' (G). This variety might be explained by supposing the work to be of the nature

of a commentary, but if so, this could hardly fail to be more obvious, and the view does not seem tenable. At first sight, indeed, ἀληθές and ἀχρεῖον in Fr. 16. 3 and 14 might be taken for lemmata; but it is hardly conceivable that ἄγροικος, ἀληθές, and ἀχρεῖον, all exemplifying the peculiar Attic accentuation, actually occurred in juxtaposition in some book, and the following fragment shows clearly that the writer was simply collecting Atticisms. Indentation of lines such as that in Frs. 21–2 is no doubt a usual feature in scholia (cf. e. g. 853 or the Berlin Didymus); but quotations of any kind and not only lemmata for comment were thus distinguished, and the nature of the small fragments in question is too doubtful for them to be taken as the basis of an argument. There is no real indication that the remains are not those of a connected treatise. Its scope would be more evident if the upper part of Fr. 1. Col. ii were in better preservation; when, however, the writer there declares his intention of considering what books (or parts of books) were good, and lays down that ὁ λόγος has four divisions (ll. 5 sqq.; cf. Fr. 13. 26 sqq.), the most natural conclusion is that he was a literary critic, and that his treatise related in a general way to composition or style, more particularly (though not exclusively; cf. Frs. 18 and 23) in prose, and perhaps with predominant reference to oratory. Discursiveness is natural with such a theme; and the technical linguistic discussions of Frs. 14–17 are quite in keeping with it.

With regard to the author, his date at any rate can be fixed within tolerably narrow limits. He refers to Didymus of Alexandria and probably to Caecilius Calactinus (Fr. 13. 24–5), who both flourished at about the beginning of the Christian era; on the other hand, the manuscript is hardly later than the middle of the third century (see below). Hence the two termini for the date of composition are approximately A.D. 50 and 200. Of his qualities, these disconnected fragments scarcely provide the material for a fair estimate. He was sufficiently familiar with the classics, judging from the frequent references and citations, which include, besides the writers just mentioned, Herodotus (Fr. 9. ii. 56), Thucydides (Frs. 5. 3, 9. ii. 23, 36 sqq., iii. 37), Xenophon, *Hellenica* and *Agesilaus* (Fr. 14. 3, 9), Theopompus, *Philippica* (Fr. 9. ii. 13), Lysias (Fr. 1. ii. 20), Demosthenes, *In Androt.* &c. (Frs. 1. ii. 36, 9. ii. 20, iii. 46, 13. ii. 17), Aeschines, *In Timarch.* (Fr. 9. ii. 6, 14), 'The orators' (Fr. 11. ii. 4), Theophrastus, Περὶ καιρῶν (Fr. 9. ii. 27), Heraclides Ponticus (Fr. 9. ii. 1), Aristippus (Fr. 6. 13), Epicurus (? Fr. 6. 11), Aristophanes (Fr. 23. 3), and another comedian (Fr. 9. ii. 3); and he shows good knowledge of detail (cf. e. g. notes on Fr. 9. ii. 6–7 and 14–22). Some inaccuracies in names (Fr. 9. ii. 43, 51, 55) are no doubt copyists' errors. His brief estimate of Lysias is judicious, recalling the criticism of Dionysius of Halicarnassus, of which it might almost be a summary (cf. Fr. 1.

ii. 20 sqq. and note); he had a correct appreciation of the greatness of Philip; and his remarks on Xenophon's vocabulary, so far as they can be followed, seem not unjustifiable. Modern critics too have fallen foul of πολυεπαινετώτατος. There is then some reason to regret that the treatise has been recovered in such poor preservation.

Its fragments, which originally amounted to over one hundred, have been reduced by combination to nearly half that number; but efforts to find a connexion between the larger resulting pieces, designated by the letters A to G, have been unsuccessful. A roll of which the recto was already occupied by a cursive document was used, the writing proceeding in the contrary direction, i. e. the beginning of one text corresponding with the conclusion of the other. That on the recto is an official account, portions of which are printed under **1045**, dating from the reign of Septimius Severus, and apparently after his thirteenth year. The literary text on the verso is therefore subsequent to A.D. 204–5, while from the character of the handwriting it would be placed at no great distance from that date. It is written in tall columns in a medium-sized sloping hand, an elegant, and to all appearance by no means a late example of the oval type so frequently met with. A period of from thirty to fifty years will be sufficient to allow for the recto to become antiquated and useless, and the conditions will thus be well satisfied if the manuscript on the back be assigned to about the middle of the third century. Lectional marks are scanty. There are no stops, but the more important pauses are denoted by paragraphi, sometimes accompanied by a blank space in the body of the text (Fr. 13. 26). A single instance of an accent apparently occurs (Fr. 13. 32), though not, where it would be most expected, in Frs. 16–17, where accentual differences are under discussion. The usual angular sign, which here not seldom assumes the shape of a comma, is used to fill the shorter lines, but with little consistency, and the ends of the lines are rather ragged; with regard to their beginnings also the scribe was somewhat irregular, gradually advancing to the left and so giving his columns a considerable slope to the right. His occasional errors in copying have remained uncorrected.

In default of any clear indications regarding the relative position of the main fragments, the arrangement adopted below is more or less arbitrary. A, which is much worm-eaten, is placed first on the strength of Col. ii, part of which seems to be of an introductory character; but, of course, this may be merely the introduction of a fresh section, especially as analogous language occurs in Fr. 13. 26 sqq., which cannot be brought into close connexion with A. On the recto of A is part of an official letter in the same hand as the account, to which it presumably refers; cf. **1045**. B, like A, has been damaged by worms, and possibly its first column is the bottom of A Col. iii; the recto contains only

a few letters, but these so far as they go suit that supposition. The third portion, C, is the largest that has survived, including one nearly complete column; on the recto of this are beginnings of lines from the account: cf. **1045**. D consists of two small pieces, more decayed than the rest; it has been put next to C because, like Col. iii of the latter, it relates to Philip; but the recto is inconsistent with the hypothesis that Fr. 11 Col. ii is the top of C, Col. iii. E and F are two narrow strips, the former containing remains of two columns, the latter ends of lines from another. The shape of the upper part of Fr. 13, which resembles that of C, renders it likely that this fragment comes from near the top of a column. F, on the other hand, is not improbably from near the bottom. On the recto of both there are slight remains of a few lines, some of which in each case seem to be of the nature of headings or correspondence. The linguistic criticism of F smooths the transition to G (Frs. 16–17), the technical details of which may be suitably reserved for the final place. Fr. 17 probably succeeds Fr. 16, and perhaps belongs to the latter's second column. The recto of Fr. 16 contains a few letters from the tops of two columns, of which the second at any rate shows the same formula as the recto of C. In shape, the left-hand side of this fragment is similar to the upper portion of C and of Fr. 13. Perhaps A, on the strength of the contents of the recto, should be placed at the end instead of the beginning, and E and F be grouped along with that section.

A (Frs. 1–5). Plate IV.

Fr. 1. Col. i. Col. ii.

. . . . . .
[. .] . ι
α . [.]ιω[. . . . . .]τῳ . [
π[. .]πο[. . . . . .] . αρχα[
μενος [. . . . . .]ιδει[
5 τινα τροπον . . .] . ς ευ κα[ι κα
κως εχοντα τῶν βιβλιων [τα μεν
ουν ευ εχοντα επισκεπ[τεον τι
να εστιν τα [μ]ερη του λ[ο]γου ευ
προθεμεν[οις ε]στ[ι]ν δε τε[τ]τα
10 ρα κατα [. .]ν[. . . . . .]ου[. . . .] .
ευ μερ[ ] . λαγ[ (Fr. 2)
[.]εδει κα[ ]υς δεικ[

[.]ειοισ[ ]αυτα υπαρχε[ι
ητο[. . . .]α[ ]ν ευρεσ[ιν (?)
ο καιρος ο πρ[ ] και το π[
τοις προσωπ[οις ]ντο[
τουτο[.]ς ανα[ ] . . δοκει [
[.] . ην ε[.]πα[ ]ασαπ[ ]ν[.
[.]μενο[.]ς [.]ε . κε . [. . . . .] . [.]ν[.
ου μαλιστα πεφρο[ντ]ικεναι Λυ
σιας [τω]ν ρητορων [κ]α[ι γ]αρ της
αποδ[ει]ξεως των πραγματων
. . . [ευπορει] μητε π[α[ρ]αλιπ[ων] τι των
]αι [χρησιμ]ων μη[τ]ε περιττο[ν] . [.]
] [. . . . . ]ων και τον εκασ[το]υ φρονη
]π[. . [ρων και]ρον και τοις η[θε]σι των
]ο[.] . λεγοντων και των ακ[ου]οντων
] . . εξομοιοι τους λογους και το προς
] αλλη τους αντιδικους και το προς τους
]νει > ακροωμενους κριτας η δικαστας
(?) τα]ραχον πρεπον εν πασι τηρων και του
]σι . [. .] μετρου μαλιστα φροντιζει και
]μεν [ουτ]ο[ς] των ρητορων σχεδον
] [παν]των πιθανωτατος ως δυσ
. . . [μειμ]ητοτατος εστι [και] βουλο
[μεν]ος καθαπερ κ[αι ο Δημο]σθε
[νης] εν τοις π[λ]ειστ[οις . . . .]σ[.
[. . . . .]μ . [.] . κα[
. . . . . .

Fr. 1, Fr. 3. Col. iii. Plate IV.

.]πο[ ει[
.] των προοι[μιων γο[
π]ρολαβων . [ [
[. . .] εστιν [ πι (?) 25 . [

θανη και εικ[
μα εξενην[εγκ
κον η παρε[ δι
αλελυμενον [
κριτικον ηλ[
[.]ρτων διηγ[
[. .]τ̣ου πασχη [
[α]ρμοζ̣ο[. .] . [
[. . .]στα γ̣[α]ρ̣ [
[. . . .] παρα[
[. . . . .]σκ[
5 lines lost
χ[

η
γ
κ[
· [
[
φ[
[.] · [
δ[
[.] · [
τ[
αυ[
. .

Fr. 4.

. . .
] · [
. . .] · ναλ[. . .] · [
. . .]να του ρητ[ορος
. .]νες δια πολ[
] · [
. . .

Fr. 5.

. . .
]κ[
]με̣τ̣[
Θ]ουκυ[διδ
]εθ · [
. . .

B (Frs. 6–8).

Col. i.

. . .
]ους ελ

Col. ii.

. . .
[.] · [ Fr. 7.
αυτα
κα[
ειρ[
. . .
· [ Fr. 8.
ον[

δ]οξα[.] γι[. .] αλλ̣[
]ν και περι νο το ο̣[
] κατα τον βιον μ . [
] ε̣[ι]ναι λεγοντες ε̣ν̣[
]ρας ο κ̣[ω]λ̣υ̣ομε ϋβ̣[ρ
νος ] . ι̣νην ϋλην̣ π . [
ε]ι̣ναι δ̣ειν . [. . . .
]ι̣ν οιδε̣ν ηχ[. λ̣[
] θεους ον̣τα[ς ο[
]ειν ως Επι ε̣ν̣[
κουρος (?) ] ηδονην τελος τε[
ειναι λ]εγοντες ως Αριστιπ α[

C (Fr. 9).

Col. i. Col. ii.

[ο Ποντικ]ος δε Ηρα[κλειδης
[. . . . . λ]ε̣γει Λακ[. . . . . .
[. . . . . .]ς ο κωμ[ικος . . . . . .
[. . . . .]ων και δ[. . . . . .
[. . . .]εντελεσ[. . . . . .
[. . .] ε̣ιπων το ον[ομα της εν
[τη] Ι̣μερα [ϊ]ερεια̣[ς . . . . . .
[. .] ρηθηναι πα[λιν δε των πο
[τ]ε̣ παρα Φιλιππο̣[υ εις Αθηνας
πρεσβευσαντων [ουκ ειρηκε
τα ονοματα ησαν δ[ε Αντιπατρος
και Παρμενιων κ[αι Ευρυλοχος
ως ϊστορει Θεοπομ[πος εν τη
. . . ε[κ]τη των Φιλιππι[κων Αισχι
]ο νης δε το κατα γρ[αμματειον
] πορνευσαντος ονομ[α ουκ ηγνο

]  ησε μεν ωκνησε δε [εξειπειν λε
]  γων ειναι αυτο[ν τ]ων π̣[επολι
]ολ  τευμενων ην δε Ανδ̣[ροτιων ως
]  [Δη]μοσθενης δηλοι [ε]̣ν [τω κατα
]  [Αν]δροτιωνος κατα γραμματε̣[ι
]  ον αυτον λεγων πεπορνευκεναι
]  πραγματα δε ως Θουκυδιδης ει
ν  πων γαρ οτ[ι] Θεμιστοκλης ηκεν
]  εις Κερκυ[ρ]αν φευγων οτ[ι η]ν αυ
. . .  τω̣[ν] ε̣υ̣[εργε]τ̣ης την ευεργεσιαν
[ουκ ειπε ταυ]τ̣ην Θεοφραστος
[δε εν τοις περ]ι̣ καιρων φησ[ι] δ̣ι̣α̣
[φοραν εχει]ν τους Κερκυραι[ο]υς
[Κορινθιοις] και διαιτητην γε
[νομεν]ον κρειναι αποδου
ν̣[αι Κ]ερκυρ[α]̣ιοις τον Κορινθι
ο̣[ν δη]μον εικοσι ταλαντα̣ [. . .
κ̣[. . . . . .] . [. . . . . .] . [. . . .
[ ]
γα[ρ . . . . . .]ρ̣[. . .]π̣[.] την
συ[μμαχιαν πο]ι̣ησ[ας κα]ταριθμου
μενο[υς οσα] Αθηναι[ο]υς ευεργε
τησαν Σαμ[ι]ους κολασθηναι ψη
φισαμενοι κ[αι] προς Αιγινηταις
πολεμουσ[ι ν]αυς παρασχ[ο]ντες
την μεγιστην ευεργεσιαν ου
κ ειπεν οτι Κλεομενους Ιππι
αν τον τυραννον καταγαγον
τος εις Αθηνας παλιν Κορινθι
οι περι το Θριασιον ηδη Λακεδαι
μονιων οντων πρωτοι των
συμμαχων αποσταντε[ς] αιτιοι
εγενοντο του διαλυθηναι την
στρατειαν και μη καταχθηναι

τον Ιππιαν και οτι εν Λακεδαι
μονι των Π[ι]σιστρατιδων κα
ταχθηναι δεομενων και Κλε
ομενους σ[υ]ναγορευοντος αυ
τοις αντειπε Σωκλης ο Κορινθιος ως ἱστορει Ηροδοτος αντι

Col. iii.

23 lines lost

ε̣[
α[
π[
κατ[
η εορ[τη
κησ . [
επιτ̣[
Ολυμ[π
νης τ[
[
[
η̣[.] . . [
λεγων̣ [
ως Θο[υκυδιδης (?)
σας γα[ρ
Φρυγι̣[

τ̣ης Α̣τ̣[τικης
εστι δ̣[
την π[
μετα[ α
φικομ[εν
ται κα[
τη των̣ [ Δημοσθε
νης δ̣[
Φιλιππ[ (?) ει
πειν τ[
επαθε [ τον μεν
οφθαλμ[ον περι την Μεθωνης πο
λιορκια[ν
την δε κ̣[λειν εν Ιλλυριοις λογ
χη πληγε̣[ις τον δε μηρον εν Τρι
βαλλοις [

D (Frs. 10–11).

Fr. 10.

Col. i.

]
]ν
ηρουν

Col. ii.

φ[
δε . [
χερ[

] . οι ε̣ισιν
]ρ̣ . . ε
]διαρ̣α̣[.]
] . . .
] . . . .
. . .

νη[
φυλα̣[
λομ[
. .

Fr. 11. Col. ii.

. . . . . .
. . . . . ρ[. . . . . .
[. . . .]λε̣ . [.] . [.]δ̣ . [.]μει̣ς κα[. . . . .
[. .]ι̣ος πεπραγμενων κ̣[. . . .
[μ]ενων ι̣περ οι ρητορες πε[ποι
ηκασιν διαβαλλοντες Φιλιπ
πον πραξαι ρα̣[δια] παντα φα[ν
τες αυτον δωρ[ο]δ̣[οκι]αις και επ[ι
ορκιαις κ̣[αι] α̣π̣[αταις και] ουκ α[ν
δρεια χρω̣[μενον
ου φρονο̣[υντες
σιαν λ̣α̣θ̣ . [
χθροις ο δ̣[
πολε̣ι̣ς αυ[τ
. [.] . [.]νας κ[
. . . . . .

Col. i.
. . .
] . . ν
ι̣ν
] .
]
. . .

E (Frs. 12–13).

Col. i. Col. ii.

Fr. 12. αν]δρες δ̣[
]η[
. . .
. . . . . .

Fr. 13. τη[
πο[
εξ̣ . [

παρ̣[
γμα[
. . . τον [
] νον β̣[
]ν η ετερα̣[
] τους φ[
] προσφ[
] ταλω δε[
5 ]ησ Σικελιας [
]αρ δε μεταξ̣[
]α̣ πον και δ . [ κα
]ειν τ[ηγ]ορει δια̣[
]πι [. . .]ρατουσ[
10 ]ε [. Δη]μοσθεν[
]ν [. . .]ημε̣[
] [
. . . [
[. . . . . ] . [
γραφ̣[οντε]ς τε ρ[
ειρημενον . [ πε
ρι την ευχην [ Καικι
λιος και Διδυμ[ος εν τοις περι Δη
μοσθενους [ ε
καστον βιβλιο[ν
το ειρημενο[ν
εστιν η αλογο[
εξω κα̣ι ει α̣λη[θ
μονωτινι ε[
τισι και πότε [
[. .] ετεροις ειρ[η
[. . .]ο[. . .]τερου̣[
[. . . . . ]ος δε[
[. . . . . ]ηγ[

F (Frs. 14–15).

. . . . . [τ ]α ομο[ι]α καιτοι εν
] . [ ]α εστιν περισ . [.
]αι ]α γειναται οτ[. . .
Ξε]νοφων 20 ] και εξω του[. . .
]ας το ]υ η δια το π[. . .
5 ]ασαν ο]ταν κεκλα[σμε
]υτερω [ν π]ειπτειν τρα[χει
]λε τις [α ] συνθεσις η[. .
]πε > 25 ]ς εχουσα οια[. .
]αι Ξ[ε]νοφ[ων] νο > ]ν τω συντι[θ .
10 ]να και τα τ[. . . . .] (?) λ]ειοτητος αν[. .
]ρος και πολ[υ]επαι (?) συγ]κρουοντα π[. .
[νετωτατος εν Α]γησιλαω και εν τη ]ομε[
[πρωτη των Ελλ]ηνικων αιτια Fr. 15. . . . .
[ζεται και αιτι]αζομενος ημαρ 30 ]ου[
15 [τηκεν και αλλ]α τοιαυτα δοκει λι (?) συν]τιθεναι [. .
[αν (?) ]ι πολειτης πολει (?) με]τροις ὑπ[. .

G (Frs. 16–17).

Fr. 16. Col. i.

[. . . . . ]ον αγροικος προσπερι
[σπωμενω]ς οι Ελληνες τον ἰδιω
[την ομοι]ως αληθες ομοιως και
[διττας] δυναμεις εχει παρα τοις
5 [Αττικοι]ς τω δε τονω διαστελλεται
[το σημ]αινομενον οταν μεν >
[γαρ συγ]κατατιθηται τοις ὑπο τινος
λεγομενοις αληθες ερει ως σαφες
οταν δε κατ ερωτησιν προφε
10 ρητ[α]ι τοτε τοξυτατονως την πρω

[την ϵ]ξοισει συλλαβην αληθϵς
[ως ϵ]ληθϵς οι γϵ μην Ελληνϵς
[ομοι]ως ϵιωθασιν λϵγϵιν αληθϵς
[ως σα]φϵς αχρϵιον και τουτο
[φασι]ν διττως οι Αττικο[ι] αχρϵιον
μϵ[ν β]αρυτονως προφϵρομϵνοι
ως ᾰ[.]ρϵιον τον αχρηστον αχρϵι Col. ii.
[ον δϵ] προπϵρ[ισπωμϵνως] τον . .
[. . . .] . ον οι [δϵ Ελληνϵς ομο]ι̣ως [ . [
. . . . . .

Fr. 17 (to Fr. 16, Col. ii?).

. . . . . .
] ᾰ . [.] . [
Ελλη]ν[ι]σμος [
] . [.]ν Αττικον [
]ϵσιν Ελληνῖ [
Α]ττικον [
Ελλ]ηνισμο[ς
]ν Αττι[κον
] Ελλην[ισμος
Αττικ]ο̣ν [
. . . . . .

Fr. 18.

]ειν των ϵν τοις βιβλι
οις ]ν και η των ποιημα
των ] . πολυ ϵχου
σα ]νον και το [. . . . .
ϵ]πικαλυπτ[. . . . .
α]ληθη κακ[
. . . . . .

Fr. 19.

. . .
γε[
σιν[
μοσ[
παρ[
επα[
φην[
σεις κ̣[
δυν̣[
ο ταύ̣τ
. . . .

Fr. 20.

. . . .
]ρ̣[. .
σ]κεψεσ̣[
]τρεψ[.
γ]ειν̣ωσκο
]ι̣ δε της
α]ναγνω
]τοι των
]καιον και
]χειρω[. .
τ]υγχα[ν . .
. . . . .

Fr. 21–2.

. . . .
. .]α̣[
]δει βρ[
] μακρα[
] και τα̣[
παρα[
τω . [
τρο[
]ι̣ γαρ κ̣[
]ιστ[
. . . .

Fr. 23.

. . . . . .
]σ̣[
]α λεγομενα ω[
]ς και Αριστοφαν[ης
]ου πεποιηκε γα̣[ρ
ε]μφα[
. . . . . .

Fr. 24.

. . . . . .
]ρονος ειρη[
]αι ετεροις α̣[
]ω̣ν αυτων ε[ρ]ρη̣θ[η

Fr. 25.

. . . .
]δ[
] . . ο̣ν̣[
]υ̣τ̣ου̣ . [
]α̣ . [.] . . [

Fr. 26.

. . . .
]π̣[
]υ̣τ̣ου̣[
]μεν[
]δηλ[
]υ ϋπ̣ο̣[
]τοισ[
συ]κοφ[αντ (?)
]νε[

Fr. 27.

. . . .
]ολ[
]αι . συν̣[
δ]ιπλα ο̣τ[
] γυνα[ικ
]απερ[
]σ̣τωυ̣[
]σκ̣[
]ι̣σ̣[
. . . .

Fr. 28.

. . . .
]νει[
]ν̣[.] . [
] . ρον̣[
]γω . [
]α̣στ[
] . [
. . . .

Fr. 29.

. . .
]ε . [
]πρ[
]ναι[
]θε[
. . .

Fr. 30.

. . .
] . ελ[

]τι[
. . . .

]ν . . [
]βε[
. . .

Fr. 31.

. . . .
]νομ[. .]ν[
] ρητορ[
] . ί[
. . . .

Fr. 32.

. . . .
]ον μ[
ρη]τορων τ[
] . . [
. . . .

Fr. 33.

. . .
]τη[
]ητο[
] . λο[
. . . .

Fr. 34.

. . . .
] ψευδο[
] φαινετ[αι
]τα πα[
. . . .

Fr. 35.

. . .
]ν[
]ανορ[θ
]νεγκα[
] περι[.] . [
5 π]ερι τω[ν
]η[
. . . .

Fr. 36.

. . .
]θον[
]ν με[
]αρτυ[
]νοι[
] . [
5
. .

Fr. 37.

. . .
]νετε[
]σγεν[
]στε[
] . [
. . .

Fr. 38.

. . .
]ευ[
]νι
. τον
τα
5 ] .
. . .

Fr. 39.

. . .
] . . [
α]ναγν[
]προ[
] . . [
. . .

Fr. 40.

. . .
] . ισ[
]ειαι[
]ειτ[
]ομ[
. . .

Fr. 41.

. . .
]τ . [
]κ[
]μ[
]νει[
. . .

Fr. 42.

. . . .
]σας δ[
] . τορ[
]κε[
] . . [
. . . .

Fr. 43.

. . . .
]ρωs

Fr. 44.

. . .
] . . . [

Fr. 45.

. . .
]σ[

Fr. 46.

. . .
] . [

| | | | |
|---|---|---|---|
| ]ωσ | ]παρ[ | ]ονο[ | ]δι̣δ̣[ |
| ] · φ̣[· | ] · μ̣[ | ]σ̣α[ | ] · σ[ |
| . . . . | . . . | . . . | . . . |

| Fr. 47. | Fr. 48. | Fr. 49. | Fr. 50. | Fr. 51. |
|---|---|---|---|---|
| . . . . . | . . | . . | . . | . . |
| ]ν . . ην β̣[ | ]ενι̣[ | ]τ̣α[ | ]θε[ | ]νη[ |
| ]ον παρατ . [ | ]δει[ | ]ει̣[ | ]στ̣[ | ]ναι̣[ |
| . . . . . | . . | . . | . . | . . |

| Fr. 52. | Fr. 53. | Fr. 54. | Fr. 55. |
|---|---|---|---|
| . . . | . . . | . . | . . |
| ]α̣ | ] . [. .]δ̣[ | ]σ[ | ] |
| ]δε[ | ]μβαν[ | ]ην[ | ] |
| ] · [ | . . . | | ]λ̣ |
| . . . | | | . . |

| Fr. 56. | Fr. 57. | Fr. 58. | Fr. 59. |
|---|---|---|---|
| . . | . . | . . | . . . |
| ]ον | ]υτα[ | ]ωι̣ν[ | ]ω[.]α̣ι̣[ |
| ] | . . | . . | . . . |
| . . | | | |

Fr. **1**. ii. 5 sqq. Cf. introd. p. 84. It is not clear what exactly is meant by τον λ[ο]γον in l. 8. According to Aristotle, *Rhet.* iii. 13, the usual parts of a δικανικὸς λόγος were προοίμιον, πρόθεσις, πίστις, and ἐπίλογος, and similar distinctions are made by later writers; but though προοίμια are mentioned in iii. 2, the remains of ll. 10 sqq. here, even if Fr. 2 is wrongly placed (cf. the next note), do not lend themselves to terms of that kind, and the λόγος would appear to be of a more general character.

11–18. That Fr. 2, containing parts of 8 lines from ] . λαγ[ to ]ασαπ[, is to be assigned to this position is very uncertain. The appearance of the papyrus on both sides is suitable, and moreover, on the recto, if the fragment be placed approximately as suggested, the word παραγ[ίθ]εσθαι results. In l. 16 the doubtful ν may be αι, and ll. 15–17 could be restored ο καιρος ο πρ[επων] (Wilamowitz) και το π[ρεπον] τοις προσωπ[οις κ]αι τ̣ε[ις ηθεσι (?)] τουτο[ι]ς. But the combination remains unconvincing.

18–19. It is not certain that any letter is lost between ε and π of ε[.]πα or between ο and ς of νε[.]ς.

20–35. 'And of this, Lysias among the orators seems to have been especially careful. For he excels in the exposition of facts, neither omitting anything of value nor adding anything superfluous, but ever on the watch for the right occasion adjusts his words to the characters of the speakers and the audience, and observing always propriety towards his opponents and the judges or jury who are hearing him he above all aims at moderation; he is at once the most persuasive of almost all the orators and the most difficult to imitate.'

20 sqq. This characterization of the method of Lysias is to be compared with the criticism of Dionysius of Halicarnassus in the *De Vet. Orat., Lys.* §§ 4–10, where very similar phraseology is used; cf. 5 *τοσούτου δεῖ τῶν οὐκ ἀναγκαίων τι λέγειν, ὥστε καὶ πολλὰ καὶ τῶν χρησίμων ἂν δόξειε παραλιπεῖν*, 7 *κράτιστος γὰρ δὴ πάντων ἐγένετο ῥητόρων . . . τὰ προσήκοντα ἑκάστοις ἀποδοῦναι πάθη τε καὶ ἤθη καὶ ἔργα*, 8 *τὴν λέξιν ἀποδίδωσι τοῖς ἤθεσιν οἰκείαν*, 9 *τὸ πρέπον ἔχειν τὴν Λυσίου λέξιν . . . πρός τε τὸν λέγοντα καὶ πρὸς τοὺς ἀκούοντας καὶ πρὸς τὸ πρᾶγμα . . . ἀρκούντως ἡρμοσμένην*, 10 *οὐδεὶς ἔστιν ὃς οὐχὶ . . . ὁμολογεῖ πάντων ῥητόρων αὐτὸν εἶναι πιθανώτατον*. Photius, *Bibl.* 262, speaks of Lysias' *σαφήνεια ἐν τοῖς πράγμασι*, but otherwise his remarks have little in common with Dionysius and our author. In ll. 20–1, if *ου* is the relative, *δοκει* has to be supplied, unless *Λυσιας* is a mistake for *Λυσιαν*.

23. [*ευπορει*] Wilamowitz.

24. Probably *περιττο[ν] τ[ι]*, but only the smallest vestige is visible at the end of the line.

25. Some such participle as [*επαγαγ*]*ων* or [*εμβαλλ*]*ων* is to be restored. *φροι*[*ρων* is not very satisfactory, but suits the remains better than *φυλαρ*[*των*, for which there is hardly room.

33. [*ουτ*]*ω*[*ς*]: the broken letter seems to be *ο* rather than *ω*.

34. *ως* may be an error for *ὥν*, as Wilamowitz suggests, or ⟨*ων*⟩ *ως* might be restored.

iii. 1–3. These three lines are on a detached fragment (3), but its position here is strongly favoured by the peculiar colouring of the papyrus.

10. Possibly [*γα*]*ρ των διηγ*[*ησεων*. The *ρ* is immediately under that in the previous line, so that only one letter would be expected in front of it, but the scribe has a tendency to advance the lines to the left as the column proceeds.

11. *ο* of ]*του* is very doubtful and ]*τυ* could well be read, but [*ασ*]*τυ* seems unlikely, and there would not be room for [*πλα*]*τυ*, and it would be difficult to find an alternative.

Frs. 4–5. The attribution of these two small fragments to Fr. 1. iii is suggested by the occurrence on the recto of a junction between two selides, also found in Col. iii. If Fr. 4 belongs to the column, not more than two or three letters are lost at the beginnings of ll. 2–4; in the case of Fr. 5 the initial loss would extend to five or six letters. In Fr. 4. l. 4 ]*νεσαι αποδ*[ may be read.

Fr. 6. i. 6. *κ*[*ω*]*λυμε*[*νος*: there is barely room for *ω* between the supposed *κ* and *λ*. *ισ* may be read in place of *κ* and *α* for *λ*; the *ν* also is very uncertain.

7. The trace of a diaeresis above *υ* of *υλην* is very slight.

Frs. 7–8 appear to belong to Fr. 6. ii, Fr. 8 being especially suitable; but there is no direct junction.

Fr. 9. ii. 1. Cf. note on ll. 6–7.

3. Cf. the reference to Aristophanes in Fr. 23.

6–7. The allusion here, as was perceived by Wilamowitz, is to Aeschines 2. 10 *καὶ τὸ τῆς ἱερείας ἐνύπνιον τῆς ἐν Σικελίᾳ διηγήσατο*, explained by the scholiast as a reference to a story in Timaeus about a woman of Himera who had a dream concerning the approaching tyranny of Dionysius; cf. also Photius *s. v. ἱερείας ἐνύπνιον*, Valerius Max. i. 7. Moreover,

Tertullian, *De Anima* 46, expressly refers this story to Heraclides (Ponticus): *sed et Dionysii Siciliae tyrannidem Himeraea quaedam somniavit: Heraclides prodidit*; hence the restoration of l. 1. None of the authorities, however, mentions the name of the priestess, which our author implies was known, and which is perhaps given in l. 2.

9–14. This passage, containing a new citation of the sixth book of the *Philippica*, was utilized for the recent edition of the Theopompea in the Oxford Classical Texts (Fr. 64); but we there hesitated to restore the names of Antipater and Eurylochus owing to the apparent insufficiency of the space at the ends of ll. 11–12, where not more than eight letters would be expected. But the scribe is not very careful in keeping his lines even, and there can be little doubt that Philip's three ambassadors to Athens, specified in the argument to Demosth. *Fals. Leg.* 5, are really meant: *ἦγαγον ἀπὸ τοῦ Φιλίππου τρεῖς πρέσβεις, Ἀντίπατρον, Παρμενίωνα καὶ Εὐρύλοχον.* The passage where the names were omitted might be e. g. Aesch. 2. 55. The supplements of ll. 8–10 were suggested by Wilamowitz; in l. 8 *ποτ]ε* is very uncertain, the vestige at the beginning of l. 9 not suggesting an *ε*, though it is not inconsistent with that letter.

14–22. The identification of this reference to Aesch. 1. 165 is due to Wilamowitz. Aeschines says: *πόθεν οὖν ἴσχυκε καὶ σύνηθες γεγένηται λέγειν, ὡς κατὰ γραμματεῖον ἤδη τινὲς ἡταίρησαν, ἐρῶ. ἀνὴρ εἷς τῶν πολιτῶν (τὸ δ' ὄνομα οὐ λέξω· τὰς γὰρ ἀπεχθείας φεύγω) . . . λέγεται κατὰ συνθήκας ἡταιρηκέναι.* That the person there alluded to was Androtion is not mentioned in the scholia, and apparently has not been recognized, though the language of Demosthenes in the speech against Androtion (21–3) where the word *γραμματεῖον* recurs, might, as indicated by our author, have warranted the inference.

23–56. 'Or suppression of facts, as in Thucydides. For he says that Themistocles in his flight came to Corcyra because he was a benefactor of that people, but he does not say what the benefit was. Theophrastus, however, in his book "On Occasions" states that the Corcyraeans had a quarrel with the Corinthians, and Themistocles being made arbiter decided that the people of Corinth should pay to the Corcyraeans twenty talents . . . and when he describes the Corinthians as enumerating the benefits which they had conferred on the Athenians, in voting for the punishment of the Samians and providing the Athenians with ships when at war with the Aeginetans, he does not mention the greatest benefit of all, namely that when Cleomenes was restoring the tyrant Hippias to Athens it was again the Corinthians who, after the Lacedaemonians were already as far as the Thriasian plain, were the first of the allies to desert, and so caused the abandonment of the expedition and the failure of the restoration of Hippias; and that when at Lacedaemon the Pisistratidae were asking to be restored, and Cleomenes was supporting them, Socles the Corinthian opposed him, as is narrated by Herodotus.'

23 sqq. After considering instances of the suppression of names the author now turns to suppression of facts, of which he gives some cases from Thucydides. The first is from i. 136 *ὁ δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης.*

26 sqq. The restorations are largely due to Wilamowitz, who compares the similar account in Plutarch, *Themist.* 24 *γενόμενος γὰρ αὐτῶν* (sc. *τῶν Κορκυραίων*) *κριτὴς πρὸς Κορινθίους ἐχόντων διαφοράν, ἔλυσε τὴν ἔχθραν εἴκοσι τάλαντα κρίνας τοὺς Κορινθίους καταβαλεῖν καὶ Λευκάδα κοινῇ νεμεῖν ἀμφοτέρων ἄποικον.*

27–8. Citations of the now lost treatise of Theophrastus *περὶ καιρῶν* are scarce. It is otherwise called *πολιτικὰ τὰ πρὸς καιρούς* (Harpocration, *s.v. ἐπίσκοπος*) or *τὰ πρὸς καιρούς* simply (Parthenius 9), and is said to have consisted of four books.

36 sqq. Cf. Thucyd. i. 41. *συ[μμαχίαν* in l. 37 of course means the proposed alliance between Athens and Corcyra which the Corinthians were opposing (i. 31).

40. l. *Αιγινητας.*

43. *Ιππιαν* here and in l. 51 is an error for *Ἰσαγόραν*; cf. Hdt. v. 73.

44. l. *καταγοντος*, as Wilamowitz remarks.

55. l. *Σωσικλης*; cf. Hdt. v. 92.

iii. 37–40. The reference appears to be to Thucyd. ii. 22. There is no mention in Thucydides of any other Phrygia than the Attic village. Lines 41 sqq. perhaps described its position, on which cf. **853**. xiii. 16, note.

48–55. This passage evidently relates to the three serious wounds received by Philip during his campaigns, on which subject the principal authority is now Didymus, *De Demosth.* xii. 40–xiii. 7 *περὶ μὲν γὰρ τὴν Μεθώνης πολιορκίαν τὸν δεξιὸν ὀφθαλμ[ὸ]ν ἐξεκόπη τοξεύματι πληγείς, . . . τὴν δὲ κλῖν τὴν δεξιὰν ἐν Ἰλλυριοῖς λόγχῃ τὸν Ἰλλυριὸν Πλευρᾶτον διώκοντα, . . . τ[ρ]ίτον τραῦμα λαμβάνει κατὰ τὴν εἰς Τριβαλλοὺς ἐμβολὴν τὴν σάρισάν τινος τῶν διωκόντων εἰς τὸν δεξιὸν αὐτοῦ μηρὸν ὡσαμένου καὶ χωλώσαντος αὐτόν.* Cf. Schol. Demosth. *De Cor.* 67 *ὅτι τὸν ὀφθαλμὸν ἐπλήγη ἐν τῇ Μεθώνῃ, τὴν δὲ κλεῖν ἐν Ἰλλυριοῖς, τὸ δὲ σκέλος καὶ τὴν χεῖρα ἐν Σκύθαις*, and Plutarch, *De Alex. Virt.* i. 9 *τοῦ δὲ πατρὸς Φιλίππου λόγχῃ τὸν μηρὸν ἐν Τριβαλλοῖς διαπαρέντος.* If *Δημοσθε]ψης* is rightly restored in l. 46 the allusion presumably was to *De Cor.* 67 *ὑπὲρ ἀρχῆς καὶ δυναστείας τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν κλεῖν κατεαγότα, τὴν χεῖρα, τὸ σκέλος πεπηρωμένον*, perhaps as another case of suppressed facts.

Frs. **10–11**. These fragments were found folded together, and are distinguished from the others by being much decayed and discoloured. Probably they belong to the same two columns, but their relation to each other is wholly uncertain. The recto prevents their being combined so that Fr. 10. i. 1 supplies the *ν* of *α[ν]δρεια* in Fr. 11. ii. 8.

Fr. **11**. 4 sqq. *ιπερ*: so apparently the papyrus; l. *οπερ.*

The oft repeated charge brought against Philip of bribery and unscrupulousness finds strong expression e. g. in Pausan. viii. 7. 5 *στρατηγὸν δὲ ἀγαθὸν οὐκ ἄν τις φρονῶν ὀρθῶι καλέσειεν αὐτόν, ὅς γε καὶ ὅρκους θεῶν κατεπάτησεν ἀεί, καὶ σπονδὰς ἐπὶ παντὶ ἐψεύσατο, πίστιν τε ἠτίμασε μάλιστα ἀνθρώπων*, and Diod. xvi. 54. 4 *ἦν γὰρ πεῖραν εἰληφὼς ὅτι τὰ τοῖς ὅπλοις ἀδύνατα χειρωθῆναι τῷ χρυσῷ ῥᾳδιόν ἐστι καταπολεμῆσαι*; cf. e. g. Demosth. *Phil.* iii. 37 sqq. Demosthenes, however, at least gives Philip credit for personal bravery; cf. the passage quoted from the *De Cor.* in the note on Fr. 9. iii. 48–55.

10. *φρονο[υντες* is rather speculative, but seems more consistent with the papyrus than *φρον]τιζοντες* (or *-τα*).

Frs. **12–13**. It is probable that not more than a few lines are missing at the top of Fr. 13. ii, and therefore, if Fr. 12 is the top of that column, which is far from certain, the gap between them is slight.

Fr. **13**. 24–5. The restoration of the name Caecilius here, i. e. Caecilius Calactinus, seems fairly secure. He was a contemporary of Didymus, and the titles of his works, which were largely concerned with oratory, include *Σύγκρισις Δημοσθένους καὶ Αἰσχίνου, Σύγκρισις Δημοσθένους καὶ Κικέρωνος, Περὶ χαρακτῆρος τῶν δέκα ῥητόρων, Περὶ Δημοσθένους, ποῖοι αὐτοῦ γνήσιοι λόγοι καὶ ποῖοι νόθοι*, and *Περὶ τῶν καθ' ἱστορίαν ἢ παρ' ἱστορίαν εἰρημένων τοῖς ῥήτορσι.* He is cited several times by Plutarch, for example, in the *Vit. X Orat.*, e. g. 832 E, 836 A, 840 B; cf. Dion. Hal. *Ep. ad Cn. Pomp.* 3 *ἐμοὶ μέντοι καὶ τῷ φιλτάτῳ Κακιλίῳ δοκεῖ.* For *εν τοις περι Δη]μοσθενους* cf. the title at the end of the Berlin papyrus of

Didymus, *Διδύμου περὶ Δημοσθένους κη΄, Φιλιππικῶν γ΄*. In l. 24 *ως φασιν* or the like may be supplied before *Καικι]λιος*; what *την ευχην* refers to is obscure.

31. Either *-μον ὥτινι* or *μόνῳ τινί*.

Fr. **14**. 11–15. The *ἅπαξ εἰρημένον*, *πολυεπαινετώτατος*, occurs in Xen. *Ages.* 6. 8 *πολυεραστότατος δὲ καὶ πολυεπαινετώτατος ὑπὸ πάντων ἀνθρώπων*. It is apparently unnoticed in the grammarians and lexicographers. If *]ρος* is another unusual word from the *Agesilaus* this may perhaps be *ἀνεπικλητότερος* (1. 5), which is the only example of the comparative of *ἀνεπίκλητος*. *αἰτιάζεται* and *αἰτιαζόμενοι* occur in *Hell.* i. 6. 5 and 12; the verb was also used by Cassius Dio, but no other writer is quoted for it in the Thesaurus of Stephanus.

16. *πολειτης* looks like another citation from Xenophon, but he does not appear to have used the word in an abnormal sense, nor to have employed any strange compound of it. Our author can hardly be referring to the occasional equivalence of *πολίτης* to *συμπολιτευόμενος*, which is regular; cf. e. g. Pollux iii. 51 *πολίτης· ὁ δὲ συμπολίτης οὐ δόκιμον*.

18. Possibly *περισσω[*: the form *περιττος* would however be expected; cf. Fr. 1. ii. 9, 24, Fr. 16. i. 15.

22. *κεκλασμένος* or some other part of *κεκλάσθαι* fits in with the context; cf. Long. *De Sublim.* 41 *κεκλασμένος ῥυθμός*, Demetr. *De Eloc.* 189 *κεκλασμένοις μέτροις*.

23. *τρο[χεια*, as Wilamowitz suggests, will make a suitable opposition to *λ]ειοτητος* in l. 27.

27–8. Cf. for the suggested supplements Demetr. *De Eloc.* 299 *ἡ δὲ λειότης ἡ περὶ τὴν σύνθεσιν* (ll. 24, 26) *οἷς κέχρηνται . . . φυλαξάμενοι τὴν σύγκρουσιν τῶν φωνηέντων γραμμάτων*. In l. 28 the doubtful *π* is possiby a *γ*, i. e. *γ[ραμ]ματα*.

Fr. **15**. Similarity of appearance makes the bottom of the foregoing column a suitable position for this fragment, and it may even be placed consistently with the recto so that its first line conicides with the last of Fr. 14, *]ομε[ν]ου[*.

Fr. **16**. 1–3. For the variation in the meaning of *ἀγροικος* according to its accent cf. Ammonius *s.v.*, *ἀγροῖκος καὶ ἄγροικος διαφέρει. προπερισπωμένως μὲν ὁ ἐν ἀγρῷ κατοικῶν, προπαροξυτόνως δὲ ὁ σκαιὸς τοὶς τρόπους. ομοι]ως* is due to Wilamowitz, who also suggests that *ο σκαιος | τον τροπ]ον* may on the analogy of the passage in Ammonius be restored in l. 1. *προσπερι[σπωμενω]ς* is a graphical error.

3–14. '*ἀληθες*: this word also has two senses in Attic, the meaning being distinguished by the accent; thus when a man assents to what is stated by somebody he will say *ἀληθές* like *σαφές*, but when he utters it interrogatively he will pronounce the first syllable with an acute accent, *ἆληθες*, like *ἔληθες*. The Hellenes in general, however, are accustomed to say *ἀληθές* just in the same way as *σαφές*.'

3 sqq. Cf. Ammonius *ἀληθὲς μὲν γὰρ ὀξυτόνως τὸ ἐναντίον τῷ ψεύδει, ἆληθες δὲ προπαροξυτόνως τὸ κατ' ἐρώτησιν λεγόμενον*.

4. [*διτταs*]: cf. l. 15.

10. ]. *οξυτονως*.

12. [*ως ε*]*ληθες* was restored by Wilamowitz. Instead of writing the word with its appropriate accent, our author compares another word having the same accent, *ἔληθες* to indicate *ἆληθες*, as above in l. 8 *σαφές* to indicate *ἀληθές*: cf. also l. 17.

14–19. Wilamowitz compares Arcadius, p. 116. 17 (ed. Barker) *ἀχρεῖος ἀχρεῖον καὶ Ἀττικῶς ἄχρειως ἄχρειον*, interpreting *ἄχρειως* as the opposite of *ὑπόχρεως*. Authorities differ concerning the accentuation of *ἀχρεῖος*, for while elsewhere Arcadius states that *ἀχρεῖος* was the

Attic accent (p. 87. 6 *ἄχρειος τὸ κοινόν, ἀχρεῖος δὲ τὸ Ἀττικόν*), according to others, e. g. Schol. Ven. B 269, it was *ἄχρειος*. If, as our author says, the Attic accent varied with the sense, this would account for the conflicting evidence on the subject. It is unfortunate that the word in l. 19 giving the second meaning is mutilated: the vestige of the letter before ο suits ι or ν.

17. That the small fragment containing the beginnings of ll. 16–17 is rightly placed is hardly to be doubted, but there seems to be no proparoxytone word α[.]ρειος, and ἄρειος does not sufficiently fill the space; the first letter might be λ, but that is equally intractable. Possibly αχρειον was written again by mistake for αρειον: there are two other errors in this column.

Fr. 17. This fragment cannot belong to Fr. 16. i on account of the writing on the recto, but it may well come from the column succeeding. The subject at any rate is similar.

1. α . [.] . [ is probably the word characterized as a Hellenism; Ατ[τ][ικον is less likely, since the fourth letter is unusually long for an ι.

6. A stroke is drawn above the final ι, after which there is a short blank space. An abbreviation of Ελληνισμος is presumably intended, unless the stroke is to be regarded as accidental, in which case the ι would be the last letter of the line and σμος followed at the beginning of the next.

Fr. 18. In colour and texture this fragment from the top of a column resembles Frs. 14–15, but the recto is inconsistent with the supposition that they come from the same column, and their subjects are also quite different; that of Fr. 18 appears to have affinities to Fr. 1. ii or Fr. 13. ii. 26 sqq.

Fr. 19. The most probable place for this fragment, on account of its dark colour and blank recto, is the upper part of Fr. 9. iii.

Fr. 20. 10. Fr. 36. 3 cannot be combined here.

Frs. 21–2. Lines 1–3 are on a detached fragment, but its position here is practically assured by the recto. The reason for the indentation of ll. 5–7 is doubtful. Perhaps the lines above and below are quotations, which were commonly distinguished in this manner, e. g. 220, 418, 853; or ll. 5–7 may be the heading of a section. In either case it is likely that there is no loss at the beginnings of ll. 2–4, and that not more than a narrow letter at any rate is missing in front of the two doubtful iotas in ll. 8–9; if they are read as etas no loss need be assumed.

Fr. 23. 4. The cramped manner of writing γα[ suggests that the fragment contains ends of lines.

Frs. 24–5. These two fragments both come from the bottom of a column and should perhaps be combined, Fr. 25 being placed to the right of Fr. 24, but with a gap between α[ and ]υτου. The recto of Fr. 24 is covered with a strengthening strip of papyrus which it is undesirable to remove. In Fr. 24. l. 2 between ]αι and ετεροις there is a short blank space in which a letter may possibly have disappeared.

Frs. 31–2 may well come from Fr. 1. ii–iii. Fr. 31, in which there is apparently a junction of two selides, would be especially suitable in Col. iii; cf. note on Frs. 4–5.

Fr. 35. Similarity in colouring suggests that this fragment may belong to the upper part of Fr. 1. iii.

Fr. **42**. 2. Probably ρ]ητορ[ again.

Fr. **43**. 3. If the second letter is really a φ (or ψ), this line protruded considerably.

Frs. **54**, **57–9**. That these scraps belong to **1012** is somewhat uncertain, and Fr. 58 should perhaps be turned the other way up and read ]νε . [.

## 1013. MENANDER, ΜΙΣΟΥΜΕΝΟΣ.

16·7 × 13·9 cm. Fifth or sixth century.

Important contributions to the remains of Menander have already been made by the Oxyrhynchus papyri in substantial pieces of the Περικειρομένη (**211**) and the Κόλαξ (**409**), and to these are now to be added the following fragments from the Μισούμενος, which, if of much more modest compass, are still not without value. Their identification admits of practically no doubt. A clue is at once provided by the occurrence of the name Thrasonides, which was that of the principal character in this celebrated comedy. The name of his slave was Getas (Kock, Frs. 335, 345, Arrian, *Diss. Epict.* iv. 1. 19), and his father apparently also figured in the play; Getas and the father of Thrasonides duly appear in the papyrus. These, however, are not the only *dramatis personae* which here occur; three others are mentioned, Crateia (ll. 32, 39), Demeas (ll. 13 sqq.), and Kleinias (? ll. 12–3). But we know from Simplicius on Aristotle, *Phys.*, p. 384. 13 (Diels), that Crateia (a rare name) and Demeas were characters in a play of Menander. The passage is: ὅταν λέγωμεν ὅτι ἀπὸ τύχης ἦλθεν ὁ ξένος καὶ λυτρωσάμενος τὸν αἰχμάλωτον, ὡς ὁ παρὰ Μενάνδρῳ Δημέας τὴν Κράτειαν, ἀπῆλθεν. Meineke thought that Κράτην or Κράτητα was the correct reading, but C. Keil (*Philol.* i. 552) proves to have been right in defending Κράτειαν,[1]—which Kock (Fr. 939) needlessly prints with a small κ. That the play alluded to by Simplicius was the Μισούμενος was not known, but this is now evident, and the passage may henceforth be rescued from the position it has hitherto occupied among the Ἄδηλα Δράματα. Finally, to clinch the argument, the phraseology and the situation disclosed in the papyrus are in striking accord with what is known of the plot of the Μισούμενος. Thrasonides was a soldier of an overbearing and repulsive type, in love with his slave (Crateia), who, as we may now add from Fr. 939, was also his captive; cf. Libanius iv. 512. 1 . . . ὡς ὑπέρογκόν τι καὶ σοβαρὸν καὶ πολλή τις ἀλαζονεία

[1] Wilamowitz refers to Kaibel's vindication in *Hermes* xxv. pp. 98–9 of Κράτεια ἡ Φαρμακοπώλης as the title of a play of Alexis against the suspicions of editors of Athenaeus, the name Κράτεια having been found on a Theban vase.

στρατιώτης ἀνήρ. εἴ τις ὑμῶν φαντάζεται τὸν Μενάνδρου Θρασωνίδην, οἷδεν ὃ λέγω· στρατιωτικὴν γάρ φησιν ἀηδίαν νοσοῦντα τὸν ἄνθρωπον εἰς ἀπέχθειαν αὑτῷ κινῆσαι τὴν ἐρωμένην· καὶ γέγονεν ἀμέλει προσηγορία τῷ δράματι τοῦ Θρασωνίδου τὸ μῖσος, and Kock, Fr. 338 παιδισκάριόν με καταδεδούλωκ' εὐτελές, ὃν οὐδ⟨ὲ⟩ εἷς τῶν πολεμίων ⟨οὐ⟩πώποτε. The relation between the two was thus the same as that between Polemon and Glycera in the Περικειρομένη, and the resulting situation is closely analogous and seems to have had a very similar *dénouement*. Thrasonides' despair at the aversion of Crateia is described in Arrian, *Diss. Epict.* iv. 1. 19: 'First he goes out in the night, when Getas is afraid to do so. . . . Next he demands a sword, and is enraged with the man who out of kindness refuses to give him one, and he sends presents to his disdainful mistress, and implores and weeps; then a slight improvement elates him.' Now this is just the attitude of the Thrasonides of the papyrus; cf. ll. 40 sqq.: 'You will now prove me, father, of all men living the most happy or miserable; for unless this man will accept me fully and give this woman to me, it is all over with Thrasonides: which heaven forbid!' 'This man' is doubtless Demeas (evidently the father of Crateia: cf. l. 39), who, as has been seen in Fr. 939, unexpectedly arrived on the scene and effected her release (λυτρωσάμενος; cf. l. 21 ἀπολυτροῦν). Hence it is clear that our fragments come from near the conclusion of the play. Further points of contact with the extant citations from the Μισούμενος are pointed out in the notes on ll. 18 and 19.

Whether the recto precedes the verso or vice versa is not immediately

Recto.

Fr. 1.
. . . .
]ηκειμ[
]γείτο[
. . . .

Fr. 2.
]πηνικα[
]ή . .́. . [

Fr. 3.
. . . .
] . οσίωνφ . [.] . [
]κούσομαισαφῶ[
] . ητοσεκτοπου[
]νητὸνἥλιον :
]ωσγέτα
]δῃσαυθαδίασ γετ

evident, for the extremity of the right margin of the recto though fairly straight is not cleanly cut, and the appearance of the edge might have been caused by a break where the crease in the quire came. But internal evidence provides a less equivocal clue. The verso is occupied by the conclusion of a dialogue between the soldier Thrasonides and his father (ll. 34, 40), the former, as has been seen above, being very eager that Crateia should be given to him (in marriage) by her father, i. e. Demeas (ll. 39, 42–3). Hence, since she was now in her father's keeping, the rescue had already been effected. On the recto her release is the subject of a discussion between Cleinias and Demeas, who in the capacity of a parent demands her freedom (ll. 21–2). This scene must therefore have preceded that on the verso ; and it is natural to identify Demeas' interlocutor Cleinias as the father of Thrasonides.

The papyrus is no more than a tattered leaf, of which only the lower part has survived, with four small detached pieces. It is of a comparatively late date. The hand is a rather coarse semicursive, which must be referred to the fifth or even the sixth century. Alternations in the dialogue are denoted as usual by paragraphi and double dots ; the name of the speaker is inserted to the left of the column at l. 38, while at ll. 10–13 similar entries have been added in a ruder hand and darker ink in the right margin, as in the Cairo Menander. Stops in both the high and middle position occur, and accents, breathings, and marks of elision are plentifully supplied, mostly by the original scribe. The accents are sometimes rather carelessly placed, e.g. that intended for the α of αλλ in l. 44 really falls over the second λ.

Recto.

. . . .

Fr. 1. ]ηκειμ[

] γείτο[ν

. . . .

Fr. 2. ] πηνίκα [

] ἡ . ΄ . . [

. . . . . .

Fr. 3. ]. οσίων φ . [.] . [

ἀ]κούσομαι σαφῶ[ς

] . ητος ἐκτόπου[

] νὴ τὸν ἥλιον.

(Κλειν. ?) ]ως, Γέτα,

Γέτ(ας) Θρασωνί]δης αὐθαδίας

]θ̣[.]ὡπουλαβεῖν
κλειν
]τ̣ὶλα̣β̣ῶ :
κλειν
] : δημέασ
]ν̣ο̣σουδεγρῦ
]ρ̣̂δημέα
] . . . ε̣ρ̂ασεγὼ
. . . . . ]τησ·ρ̣[.] . . [.]τα̣υ̣τὶλέγει
. . .] . ακλάωναντιβολῶνὄνοσλύρασ :
. . .]περιπατήσωκαυτὸσὼσεμοῖδοκεῖ :
. .]τοῦτοδ᾽είρημετε̣[. .] . αυ̣τοῦσ᾽α̣ξιῶ
. . .]ωναπολυτροῦνθ᾽ω̣ν̣πατήρ·εγὼδέγε
ηκ
. . .]ῶγυναικασεντετυχωσδημέα :

Verso.

Fr. 1. . . . . .
. . . .] . . [
. . .] . πα̣[
. .] . π̣άτρ[
. .]κ́ε̣τ̣ι . [
. . . .
Fr. 2. ]μ̣ο . . κλ . [
. . . .
Fr. 3. [. . . . .]χη . . . [
[.]ε̣πονθαμεν : τ̣[
[. .]θα̣σὶτοῦτοτ̣ί . [
ἐ̣λο̣ῦ̣σ̣α̣μ̣ιμ̣ο . . [
διατικράτειαφ . ρ[
ὁ̣τοῦτοπράξασὲ̣ . [
ἀλλὰπάτερε[
ἅ̣π̣α̣ντ᾽α[
βουλευτε[
ζῆνε̣ῦ̣πρε̣[
θρ/ ὦτ̣ο̣υ̣παρα[

ἀν]θ[ρ]ώπου λαβεῖν
Κλειν(ίας) ]τὶ λάβω.
(Γετ.) ] Κλειν(ίας) *Δημέας*
]νος οὐδὲ γρῦ
γά]ρ, *Δημέα*,
(Δημ.) ] . . . ερᾶς ἐγὼ
]της· ρ[.] . . [.] ταυτὶ λέγει
] . α κλάων, ἀντιβολῶν, ὄνος λύρας.
(Κλειν.) [συμ]περιπατήσω κἀυτός, ὡς ἐμοὶ δοκεῖ.
(Δημ.) ] τοῦτο δ' εἴρημετε[. .] . αυτοῦ σ' ἀξιῶ
]ων ἀπολυτροῦν ὢν πατήρ. (Κλειν.) ἐγὼ δέ γε
[μισ]ῶ γυναῖκας ἐντετυχηκώς, *Δημέα*.

Verso.

. . . .
Fr. 1. ] . . [
] . πα[
] . πάτρ[
οὐ]κέτι . [
. . . .
Fr. 2. ] μο . . κλ . [
. . . . .
Fr. 3. [. . . . .]χη . . . [
[π]επόνθαμεν. (Κλειν.?) τ[
[. .]θασι τοῦτο τί . [
ἑλοῦσα μιμο . . [
(Θρ.) διὰ τί *Κράτεια* φ . ρ[
(Κλειν.?) ὁ τοῦτο πράξας ἑ . [
(Θρ.) ἀλλά, πάτερ, ε[
ἅπαντ' ἀ[
βουλευτέ[ον
ζῆν εὖ πρέ[πει
Θρ(ασων(ίδης) ὦ τοῦ παρα[

πατὴρ κρατειασ[.]ὸν[. .]λ̣ʼ̣α̣φ̣̀
νῦν ἡμακάριον ἤτρισαθλιο[.]π̣α̣τ̣ε̣[
δείξεισμετωνζώντωνἀπάντ̣ω̣ν γεν̣[
εἰμὴγαρὸῦτοσδοκιμάσειμ̣ε̣κυρία̣[
δώσειτεταύτηνοίχεταιθραξωνίδ̣[
ὁμὴγένοιτ̣ʼ·ἀλλʼεισίωμεν· . [.]κ̣εν̣[

Fr. 4 recto.

. . . . . .
]ει . . . [
ὥστεπάν[
]δὺτίμη̣τ̣[
]πόνο[
. . . . . .

Fr. 5 recto.

. . .
]τ̣ʼα̣[
. . .

Fr. 4 verso.

. . .
]ρδ̣ωσει[
]δ̣ελφου[
]τιν : [
. . .

Fr. 5 verso.

. . .
]ν̣]
]κα̣ι[
] . τ̣ . [
. . .

Frs. 1–2. Corresponding dark-coloured fibres on the verso, and the tip of a stroke on Fr. 2 which may be the base of the *τ* of *κετι* in Fr. 1, suggest the combination of these two fragments, and similar fibres on the main piece make it likely that Frs. 1–2 are to be placed at the top above Fr. 3, perhaps immediately; the letters *μο* would then be the beginning of the line and *πηνικα* on the recto probably the end.

9. *γέτα* is followed by some traces which may be ink; possibly there has been an erasure of a colon or a *σ*. The identity of the speaker of this line is quite doubtful; since it is addressed to Getas, the previous line is likely to belong to him.

12. Κλειν(ίας) seems to be the most probable expansion of the abbreviation Κλειν. No name beginning with these letters is attested for the New Comedy, but Κλεινίας (Κυανία(ς) codd.) occurs in a fragment of Polyzelus (Kock, i. p. 791). ]τὶ may be ] *τί* or *του*]*τί* or *ταυ*]*τί*.

13. The supposed double dots may be the extremities of a *σ*.

16. *ἐχθρὰς* is just possible, but the *χ* is unsatisfactory and the preceding letter is more like *ο* or *α* than *ε*. The remains of the first letter after the lacuna suggest *β* or *δ*. If l. 19 is rightly assigned to Cleinias, Demeas must intervene either at l. 16 or l. 17.

18. *κλάων, ἀντιβολῶν* : cf. the passage quoted from Arrian, *Diss. Epict.*, in the introduction, *δῶρα τῇ μισούσῃ πέμπει καὶ δεῖται καὶ κλάει. ὄνος λύρας* occurred also in Menander's *Ψοφοδεής* (Kock, Fr. 527), according to Photius and Suidas, who add *ἡ δ' ὅλη παροιμία, ὄνος λύρας*

πατὴρ Κρατείας [.]ον[. .]λ' αφ[
νῦν ἢ μακάριον ἢ τρισάθλιο[ν,] πάτε[ρ,
δείξεις με τῶν ζώντων ἁπάντων γεν[όμενον.
εἰ μὴ γὰρ οὗτος δοκιμάσει με κυρίω[ς
δώσει τε ταύτην, οἴχεται Θρασωνίδ[ης·
ὃ μὴ γένοιτ'· ἀλλ' εἰσίωμεν· . [.]κεν[

Fr. 4 recto.

. . . .
]ει . . . [
] ὥστε πάν[
]δὺ τί μητ[
] πόνο[
. . . .

Fr. 5 recto.

. . .
]τ' ὠ[
. . .

Fr. 4 verso.

. . .
]ρ δώσει[
ἀ]δελφου[
ἐσ]τιν. [(*B*)
. . .

Fr. 5 verso.

. . .
]ν[
] και[
] . τ . [
. . .

ἤκουε καὶ σάλπιγγος ὗς. λέγεται (δὲ) ἐπὶ τῶν μὴ συγκατατιθεμένων μηδὲ ἐπαινούντων. Heedless obstinacy is the quality apparently conveyed by the saying.

19. [συμ]περιπατήσω: this is probably a reference to the restlessness of Thrasonides, which is emphasized in Kock, Fr. 341 ὦ δυστυχής, τί οὐ καθεύδεις; σύ μ' ἀποκναίεις περιπατῶν, though of course Fr. 341 is not from the present scene. The attempt to indicate the number of letters lost at the beginnings of the preceding and following lines is based on the hypothesis that [συμ] (Wilamowitz) is correct.

20–1. These two verses ought to be restored without much difficulty, but the text appears to be at fault. Wilamowitz is surely right in emending ἀπολυτρουνθ' (cf. introd., p. 104) to ἀπολυτροῦν, and in supposing that a change of speaker occurs at ἐγώ in spite of the single point in the papyrus; but what is ειρημετε[? εἴρῃ from εἴρειν is unlikely, and εἴρεσθαι for ἔρεσθαι is only an Ionic form; there remains εἴρημε = εἴρημαι, which is not easy to manage. The ε after τ can hardly be read otherwise; the letter before αυτου may well be κ, μ, or σ.

30. The letter following θ seems to be α, not ω, and the accented ι is inconsistent with a subjunctive; but [. .]ῆασί is difficult.

31. μιμ: or κικ, but not μικρ. The first letter of the line may be α.

34–6. There is no paragraphus below any of these lines, but a change of speaker must

have occurred in their course, since l. 34 evidently belongs to Thrasonides, who is again the speaker at l. 38.

37. The circumflex on εῦ precludes the restoration of εὐπρ[επῶς.

38. ο of του has apparently been converted from an ε.

Fr. 4 verso 2. Some blurred marks above the first three letters may be accidental.

Fr. 5 verso 2. The supposed α has apparently been corrected.

## 1014. Historical Fragment.

15·6 × 8·8 cm. Third century.

A fragment from a historical work, apparently not extant. It contains part of a description of a battle, which took place on the sea-coast and seems to have been attended with much loss of life; the identity of the combatants, however, is not made clear. The language suggests a writer of the Hellenistic period.

Parts of twenty-six lines remain from the bottom of a column, written on the verso of the papyrus in a not very regular sloping hand of a medium size and common third-century type. Stops and other lection signs, except the diaeresis, are entirely absent; a second hand has made a correction in l. 14. There is no complete line in the fragment, and the extent of the loss is uncertain. In the transcript below, ll. 8–10, where the supplements suggested are plausible, have been taken as the basis for an approximate estimate of the number of letters missing.

On the recto are the beginnings of eighteen lines from the top of a column of a survey-list, drawn up in the second century, and giving the position and value of certain plots of land; a ἡλιαστήριον is mentioned. The writing proceeds in the same direction as that on the recto, relatively to which it is, therefore, upside down.

. . . . . .

[. . . . . ]ιν . [

[. . . .]αι το πα[. . . . . .

[. . το]υ χωμα[τος . . . . . .

[. . ε]ποχετευ[. . . . . .

θεν της κωμης [. . . . . .

μεγαλη και πλατεια [. . . . . οι δε τε

ταγμενοι προς το ε[. . . . . ιδοντες

ϊσιοντας τους πο[λεμιους ενπι

πτου[σ]ιν ταχυ παν[ωλεθρια δε γει

νεται οι μεν γαρ γε[νομενοι κατα

προσωπον αφνω δ̣[. . . . . .
δε τας λογχας εγειρα[ντες . . . . . .
τες ειστρεχουσιν το δ[ε . . . . . .
ην και ωνκωντ[[αι]] μ[. . . . . .
πανταχοθεν οιδουσ[α . . . . . .
επεκλυζε το παν τα[. . . . . η
θαλασσα ενπεσον[τες δε οι . . . . .
λοι τους μεν κα̣[. . . . . .
τον στρατηγον α̣[. . . . . .
σιν ταις λογχαις α[. . . . . γε
γονοτας και προς το αδ[. . . . . τε
τ̣ραμμενους τῶν δε αλλ[ων . . . . .
[. .] . η̣τος θανατος ην οι μεν̣ [γαρ . . .
[. . . . . εξ̣]ω της συμβολη[ς . . . . . .
[. . . . . .]τες ταις αιχμα[ις . . . . .
[. . . . . δ]ε ου λαβοντες σχο[λην . . . .

4. Some form of *ἐποχετεύειν* or *ἀποχετεύειν* is to be restored. At the end of the line *ἐξω]θεν* or *εσω]θεν* is probable.

7. Possibly *ε[υωνυμον*, but the narrative is too mutilated for satisfactory restoration.

10. *γι[νομενοι κατα* Wilamowitz.

11. *δι[* : or *δρ[*.

15. *οιδουσ[α* is commended by the context, though *οἰδεῖν* does not seem to be applied elsewhere to the sea; cf. however *οἴδμα* and Arat. 908 *οἰδαίνουσα θάλασσα*.

16. The middle of *ἐπικλύζειν* is not used in the active sense, otherwise the division *επεκλυζετο παιτα[* might be adopted.

17–18. Perhaps *ψι]λοι*, or *λοι* could be the termination of a name, e.g. *Θεττα]λοι*, *Αιτω]λοι*, *Γαλ]λοι*.

23. [. .] . *ητος*: *ει* may be read in place of *η*, but is less likely. The vestige of the preceding letter suits *γ*, *τ*, or *υ* better than *κ* or *χ*, and *απροσ[δο]κητος* is not therefore satisfactory. *απαρ[αι]τητος*, as Wilamowitz suggests, or *ανε[ξι]τητος* (Hesych.) would give a good sense.

## 1015. PANEGYRICAL POEM.

17 × 23·6 cm. Third century.

This short poem of twenty-two hexameter verses is described in the title written both at the foot and in the left margin opposite to ll. 8–9 as an Encomium on Hermes—*Ἑρμοῦ ἐγκώμιον*; the name *Ἑρμοῦ* has, however, in both

places been washed out, and higher up in the margin the same hand has entered another endorsement, *εἰς τὸν ἄρχοντα*, which is a more exact description of the purpose of the piece. The first nine lines are, indeed, devoted to Hermes, who, in an elaborate invocation in which some of the principal attributes of the god are recited, is called on for inspiration. But the person really to be celebrated was the youth Theon (l. 12) who in l. 1 is referred to as the *ὑποφήτορα παῖδα* of Hermes, and to whom the poet returns in l. 10 sqq., where he is described as honouring the god in having supplied a fountain of oil for his fellow-citizens, apparently a poetical way of saying that he had made a benefaction to the gymnasium. That gift, however, and another of corn (l. 15), had occurred previously, and he was now making to the youths a further presentation of a kind which could only come from one 'learned in the lore of the Muses' (l. 20), and did the donor still more credit, i. e. some endowment of the arts, which the allusive method of the writer does not allow to be further specified. Probably, as Wilamowitz suggests, Theon was a young man whose wealth had led to his early appointment to the office of gymnasiarch (cf. l. 13 *ἀρχεύοντα*, and the title); but he is not recognizable among the known gymnasiarchs of Oxyrhynchus.

The poem is written on a well-preserved sheet of papyrus in a medium-sized sloping hand somewhat similar in style to that of **223** (Part II, Plate 1), though not so well-formed and regular; it may be assigned to the middle or latter half of the third century. Accents, elision marks and stops (high and medial) are plentifully supplied, marks of long quantity are also sometimes inserted, and there is one instance of the use of the curved stroke below a compound word (l. 14) as e. g. in the Bacchylides papyrus. Whether all these signs are due to the original writer is not evident; a second hand has undoubtedly been at work on the text; but since the ink employed by the latter did not differ appreciably in colour, responsibility for single strokes cannot be accurately determined. In one or two cases accents have been amended (cf. note on line 11), which suggests that the accentuation was original and was revised by the corrector, though this of course is not a necessary inference. The accentual system resembles that found in other papyri of the period (cf. **223** and **841**), but it is somewhat loosely employed, e. g. l. 5 *πεσῶν*, besides the above-mentioned errors which have been eliminated. The alterations introduced by the second hand at ll. 6–7, 10, and 19 are curious, and may even have come from the author's own pen, if an amanuensis was employed for the body of the text. In any case the poem is probably little older than the papyrus; it is unlikely that effusions of this class would be long-lived, the subject and the style being alike undistinguished, though the versification is correct enough. Some specimens of panegyrics, with which this may be compared, of a later period and more

ambitious design, have been published in the *Berliner Klassikertexte*, I. 2. xi, and the inscriptions offer other parallels.

αυτος μοι τὲον ᾱέισαι υποφητορα παιδα
Ερμεια σπευσαιας· αοιδοπόλω δ' επαρήγοις·
α
επτάτονον χειρεσσι λύδην πὸλὺηχέ κρόυων·
εις τον αρχοντα την αυτος τα πρωτα κάμες· παρα ποσσι τεκόυσης
ἁρτι πεσῶν· λύτρον δέ βοων πόρες Ᾱπολλωνι·
σε εοι κλειουσι
τουνεκα μουσοπόλον [[με]]ν ανυμνειουσιν αοιδοι·
ηξουσι
αγρονόμοι δε θεον νόμιον κλείουσι βοτῆρες·
[[Ε͂ρμον͂]] Ερμην δ εν σταδίοις εναγωνιον αθλητηρες·
ε͂νκωμιον͂ γυμνασιων δε πόληες επίσκοπον ᾱειδουσιν·
ιερω ενι
ενθα σε και παϊς ουτος αναξ τιων [[ανα]] δημ[[ον]]
δ ω
πέι[[ρ]]ακ' ε[λ]αιόρυτον προχέων αστοισι γεράιρει·
ου γαρ σε πρωτιστα Θέων μετα παισιν εταιρois
αρχευοντα νέον γεινωσκομεν· αλλ ετι τηλου·
ἠμεν ἐλαἰοχυτοισιν αλειφόμενοι κοτύλησιν·
ηδε και αἰνύμενοι δωρων Δημήτερος αγνης·
κεινα μεν εσθλα φιλος δημω πορες· εσθλα δ' επ εσθλοις
ενθαδε νυν παιδεσσι διδοῖς και αμείνονα ταυτα·
ητοι μεν γαρ κεινα και αφνὲιός πόροι ανηρ·
κενεαυχεα δωρα
πλουτου γαρ κενεοῖο πελει μειλίγματα κεινα·
ταυτα δε Μουσἄων σοφιης δὲδἀημένος ανηρ·
τῶ σ' επι τοισι μάλιστα γεράιρομεν ἢ περ εκεινοις·
ουνεκα κεινα πατηρ σε διδάξατο· ταυτα δε Μουσαι·

[[Ε͂ρμοῦ͂]] ε͂γκωμιον͂

' Hermes, do thou thyself hasten to sing for me of thy young interpreter, and help the bard, striking with thy hand the seven-stringed many-toned lyre, which thou thyself first madest new-dropped at thy mother's feet and gavest to Apollo in ransom for his oxen; therefore do latter-day bards celebrate thy service of the Muses, and herdsmen in the fields proclaim thee as pastoral god, while athletes in the stadium call on Hermes ruler of the games, and cities hymn thee as warden of the gymnasia. And here too this youth, O King,

honours thee in thy hallowed folk, pouring a fount of oil for the citizens. For it is not newly that we know thee, Theon, holding chief office among thy youthful comrades, but of old, whether anointing ourselves with oil-distilling flasks, or partaking of the gifts of chaste Demeter. Such blessings didst thou of thy favour bestow on the folk; and blessings on blessings here givest thou now to the youths, yea more precious still. For those in truth a rich man too might bestow, since vainglorious are the gifts of vain wealth; but these come from a man learned in the wisdom of the Muses. Therefore we honour thee more highly for these than for them, because they were taught thee by thy father, and these by the Muses.'

1. Theon may be addressed as the *ὑποφήτωρ* of Hermes in virtue of his office of gymnasiarch (cf. ll. 9–10), though very likely there is a special reference to his musical or literary tastes.

3. l. *λυρην*. Cf. the converse interchange of *δ* and *ρ* in l. 11.

4–5. Cf. *H. Herm.* 17 *ἠῷος γεγονὼς μέσῳ ἤματι ἐγκιθάριζεν*. The lengthening of the first syllable of Απολλωνι follows the Homeric usage, A 14, &c.; cf. ll. 1 *αεισαι*, 9 *αειδουσιν*.

*λύτρον*: there is perhaps in this word a deliberate reference to the fanciful etymology which connected *λύρα* with *λύτρα* or *λύτρον*, e.g. Bekker, *Anecd.*, p. 752 *εἴρηται δὲ λύρα, λύτρα τις οὖσα . . . εἰδὼς δὲ* (sc. Hermes) *καὶ τοῦ θεοῦ τὸ μουσικόν, δέδωκεν ὑπὲρ ἑαυτοῦ τὴν λύραν λύτρον*.

7. Cf. e.g. *H. Herm.* 570–1 *καὶ μήλοισιν, ὅσα τρέφει εὐρεῖα χθών, πᾶσι δ' ἐπὶ προβάτοισιν ἀνάσσειν κύδιμον Ἑρμῆν*.

8. Cf. Pindar, *Pyth.* ii. 10 *ἐναγώνιος Ἑρμᾶς*, *Nem.* x. 52–3, &c.; the patronage of sport is not a Homeric attribute of Hermes. The initial *ε* has been corrected from *ι*. With regard to the partially erased title in the margin here and below l. 22, Wilamowitz thinks that these entries refer not to the present poem but to an encomium on Hermes pronounced by Theon on the occasion of his entry upon office and of his gift to the state, and that the same event is alluded to in the epithet *τεὸν ὑποφήτορα* in l. 1. The more obvious view taken in the introduction, that the title was intended to apply to the contents of the papyrus and was recognized to be erroneous, seems to have advantages.

11. *ἐλαιόρυτος* here and *ἐλαιόχυτος* in l. 14 seem to be otherwise unattested. The acute accent on *πείδακ'* is written over a circumflex; similar corrections have been made in l. 17 *αμείνονα* and l. 21 *γεράιρομεν*, while in l. 14 a circumflex is replaced by the second grave accent in *ἐλαὶοχυτοισιν*.

13. *τηλου* is evidently temporal, in antithesis to *νεον*. Cf. *ρ* 253 *τηλοῦ ἀπώλετο νόστιμον ἦμαρ*, Oppian, *Hal.* ii. 495.

20. For the genitive with *δεδαημένος* cf. Φ 487 *πολέμοιο δαήμεναι*.

21. *μαλιστα . . . η*: so Apoll. Rhod. iii. 91.

# III. EXTANT CLASSICAL AUTHORS

**1016.** PLATO, *Phaedrus.*

28 × 57·5 cm. Third century. Plate V (Cols. v–vi).

Six columns in very fair preservation, containing the proem of the *Phaedrus* (pp. 227 a–230 e). A coronis is placed at the bottom of the last column, and a broad margin follows, which shows that the dialogue was not continued on this sheet; either, therefore, it was for some reason left incomplete or a fresh roll was begun.

As with so many of the literary papyri belonging to the first large find of 1906, from which both **1016** and **1017** are derived, this text is on the verso of a cursive document, a register of landowners, part of which is printed later on in this volume (**1044**). The document was drawn up in the fourteenth year of an unnamed emperor, no doubt either Marcus Aurelius (A.D. 173–4) or Septimius Severus (A. D. 205–6). A date near the commencement or in the earlier decades of the third century is therefore indicated for the MS. of the *Phaedrus*, and this is the period which the hand itself would naturally suggest. It is a medium-sized uncial of the oval type, but upright, and written in a rather free and flowing style. The employment of iota adscript, though frequent, is irregular. Alternations of the dialogue are, as usual, marked by double dots, accompanied sometimes by paragraphi; but for the double dots a single high stop, which is also used for purposes of punctuation, is not infrequently substituted (e. g. ll. 95, 115, 124, &c.), and conversely the colon sporadically appears where the single stop would be expected (ll. 53, 153). N at the end of a line is often written as a stroke over the preceding vowel. Accents (ll. 218, 227) and marks of elision (ll. 11, 59) are rare. Another occasional sign deserving remark is the comma placed between doubled mutes (ll. 199, 232, 261), a use of which there appears to be as yet no instance earlier than the third century. That all these lection-marks proceed from the original scribe is not certain, but he no doubt was responsible for the majority of them. There is, indeed, scanty evidence of a second hand at all. In one or two places, however, alterations seem to be due

to a diorthotes, who may also have introduced, for instance, such accentuation as occurs.

The text is not uninteresting, showing a number of small variations from the mediaeval MSS. No doubt the scribe was liable to make mistakes (cf. ll. 40, 85, 154, 187) and sometimes seems to have had a difficulty in reading his archetype (cf. notes on ll. 160 and 229). On the other hand good readings occur which have hitherto rested either on inferior evidence or modern conjecture; such are l. 21 *ποιήσασθαι*, l. 74 *πάνυ τι* (so Schanz; *πάνυ τις* MSS.), l. 239 *σὺ δέ γε* (so editors; *οὐ δέ γε* BT, &c., *σὺ οὐ* Par. 1812), l. 253 *σύ*, l. 258 *προσείοντες*. These lend a certain colour to the variants the value of which is more questionable. As between the two principal MSS., the Bodleianus (B) and Marcianus (T), the papyrus shows, as usual, little preference, agreeing first with one and then with the other. The appended collation is based on Burnet's Oxford edition, of which B and T are the foundation; occasional references to other MSS. are taken from the edition of Bekker.

Col. i.

[ω φιλε Φ]αιδρε ποι δη και ποθεν : 227 a
[παρα Λυ]σιου ω Σωκρατες του Κε
[φαλου] πορευομαι δε προς περι
τει
[πατο]ν εξω χους μ[[ε]]ικρον γαρ
[εκει] διετριψα χρονον καθημε
[νος] εξ εωθινου· τωι δε σωι και ε
[μωι] εταιρωι πειθομενος Ακου
[με]νωι κατα τας οδους ποιου
[μαι] τους περιπατους φησιν
[γαρ] ακοπωτερους ειναι των
[εν] τοις δρομοις : καλως γ' εφη 227 b
[ω ε]ταιρε αταρ Λυσιας ην ως ε
[οι]κεν εν αστει : ναι παρ Επι
[κρ]ατει εν τηδε τηι πλησιον
[τ]ηι Μουρυχιαι οικιαι : τις οὐ
[δ]η ην η διατριβη η δηλον οτι
[τ]ων λογων υμας Λυσιας ἵστια
[σχ]ολη ει σοι προϊοντι ακουειν

[τι δ]αι· ουκ αν οιει με κατα Πιν
[δαρο]ν και ασχολιας υπερτερο̄
[πραγ]μα ποιησασθαι το σην τε
[και Λ]υσιου διατριβην ακ[ου]σαι :
[προ]αγε δη : λεγοις αν : και μη̄ 227 c
[ω Σω]κρατες προσηκουσα γε
[σοι η] ακοη· ο γαρ τοι λογος πε
[ρι ον] διετριβομεν ουκ οιδ ον
[τινα] τροπον ερωτικος· γεγρα
[φε μ]ε̣ν γαρ δη ο Λυσιας πειρω
[μεν]ον τινα των καλων ου
[χ υπ] εραστου δε· αλλ αυτο δη
[τουτ]ο και κεκομψευται· λε
[γει ω]ς χαριστεον τω μη ερω̄
[τι μα]λλον η τω ερωντι : ω
[γενν]αιος· ειθε γραψειεν
[ως χρ]η πενητι μαλλον η
[πλουσ]ιωι και πρεσβυτερω
[η νεωτερω]ι και οσα αλλα ε
ˊμοι τε προσε]στιν και τοις πολ 227 d
[λοις ημων η] γαρ αν αστει
οι λογοι και εγω
[οι και δημωφελει]ς ειεν ουτως γε
[επιτεθυμηκα α]υτων ακου
[σαι ωστ εαν βαδι]ζων ποι
[ηι τον περιπατον] Μεγαραδε
[και κατα Ηροδικον] προσβας
[τωι τειχει παλιν α]πηις ου >
[μη σου απολειφ]θω : πως
[λεγεις ω βελτιστε Σω]κρα

Col. ii.

τες· οιει με α Λυσιας εν πολ 228 a
λωι χρονωι κατα σχολην
συνεθηκεν δεινοτατος

ων των νυν γραφειν ταυτα
ἰδιωτην οντα απομνημο
νευσειν αξιως εκεινου: πολ
λου γε δεω καιτοι εβουλομη̄
γ αν μαλλον η μοι πολυ χρυ
σιον γενεσθαι: ω Φαιδρε
ει εγω Φαιδρον αγνοω και
εμαυτου επιλελησμαι· αλ
λα γαρ ουδ' ετερα εστιν του
των ευ δ οιδα οτι Λυσιου λο
γον ακ[ο]υ[ω]ν εκει[ν]ος ου μ[ο
νον απαξ ηκουσ[ε]ν αλ[λ]α̣
πολλακις επαναλ[α]μβα[νω̄
εκελευεν οι λεγειν ο δε ε 228 b
πειθετο προθυμ[ως] τ[ω]ι δ[ε
ουδε ταυτα ην ἱκ[ανα αλ
λα τελευτων παραλα[βω̄
το βιβλιον α μαλιστα επ[ε
θυμει επεσκοπε[ι κα]ι [τουτο
δρων εξ εωθινου καθημ[ε
νος απειπων ει[ς] περιπα
τον ηει ως μεν εγωμαι νη
τον κυνα εξε[πι]σταμενος
τον λογον ει μ[η] παυ τι
ην μακρος ε[πο]ρευετο δε
εκτος τειχου[ς ι]να μελετω
ηι απαντησα[ς δ]ε τω νοσοῡ
τι περι λογων ακοην ἱδω̄
μεν η[σθη οτι εξοι] τον ξῡ
κορυ[βαντιων]τα κα[ι π]ρ̣[ο
αγειν· [. . ε]κελευε δεο[με 228 c
νου δ[ε λε]γειν του των λ[ο]
γων ερ[αστ]ου εθρυπτετ[ο]
ως δη ουκ επιθυμων λεγει

τελευτων δε ελεγεν και
ει μη τις εκων ακουοι βιαι
ερειν συ ουν ω Φαιδρε αυ >
του δεηθητι οπερ ταχα
π[αν]τως ποιησει νυ[ν η]δη πο[ι
ε[ιν :] εμοι ως αληθως πολυ
[κρατ]ιστον εστιν ουτως ο
π[ως ε]αν δυνωμαι λεγειν
[ως μοι δο]κεις συ [ο]υδαμως

Col. iii.

με αφησειν πριν αν ειπω
αμως γε πως· πανυ γαρ σοι
τοι
αληθη δοκω· ουτω νυν ποι
ησω τωι οντι γαρ ω Σ̓ωκρατες 228 d
παντος μαλλον τα γε ρη
μ[α]τα ουκ εξεμαθον την
μεντοι διανοιαν σχεδον
π[α]ντων οις εφη διαφερει
[τα] του ερωντος η τα του μη
[εν] κεφαλαιοις ουν εκαστο
[ε]φεξης διειμι αρξαμενος
[απ]ο του πρωτου : δειξας
[γ]ε π[[ρ]]ρωτον ω φιλοτης ο εν
τηι αρ[ι]στερα εχεις υπο τωι
ἱματιωι τοπαζω γαρ σε εχει
τον λογον αυτον ει δε του
τ̣ο̣ εστιν ουτωσ̓ι διανοου πε
[ρι] εμου ως εγω σε πανυ μεν
[φιλ]ω π[α]ροντος δε Λυσιου 228 e
[ε]μαυτον σοι εμμελεταν
[π]αρεχειν ου πανυ δεδοκται
[α]λλ ι̣[θ]ι δεικνυε· πανε· εκκε

[κρ]ουκας με τὠν ελπιδος [[ν]]
[ω Σ]ωκρατες ην ειχον εν
[σοι] ως εγγυμνασομενος
[αλλα] ποι δη βουλει καθιζο
[μενο]ι αναγνωμεν· δευρο 229 a
[εκτρ]απομενοι κατα τον Ἴ
λ[ισο]ν ἴωμεν ειτα οπου
εαν δοξη καθ ησυχιαν κα
θιζησομεθα· εις καιρον
ως εοικεν ανυποδητος ω̄
ετυχον συ μεν γαρ αει θασ
σον ουν ημιν κατα το υδατι
ον βρεχουσι τους ποδας ἴε
ναι· και ουκ αηδες αλλως τε
και τηνδε την ωραν του
ετου[ς] τε και της ημερας :
προαγε δη και σκοπει οπου
καθεδουμεθα : ορας ουν
εκεινην την υψηλοτατη̄
πλατανον· τι μην : εκει
σκια τε εστι και πνευμα 229 b
μετριον και ποα καθιζε
σθαι η εαν βουλωμεθα
κατακλιθηναι : προαγοις α̃

Col. iv.

ειπε μοι ω Σ[ω]κρατες ουκ εν
θενδε μεντοι ποθεν απο
του Ἴλισου λεγεται ο Βορεας
την Ὠρειθυιαν αρπασαι : λε
γεται γαρ : αρ ουν και ενθενδε
χαριεντα γουν και διαφανη
και καθαρα τα ὕδατια φαινε

ται και επιτηδεια κοραις παι
ζειν παρ αυτα: ουκ αλλα κα
τωθεν οσον δυ η τρια σταδι 229 c
α ηι προς το της Αγρας διαβαι
νομεν και που τι εστι βωμος
αυτοθι Βορεου: ου πανυ εν
νενοηκα: αλλ ειπε προς Δι
ος ω Σωκρατες σε τουτο το μυ
θολογημα πειθει αληθες ειναι
αλλ ει απιστοιην ωσπερ οι σοφοι
ουκ αν ατοπος ειην· ειτα σοφι
ζομενος φαιην αυτην
πνευμα Βορεου κατα των
πλησιον πετρων ου η Φαρ
μακεια παιζουσαν ωσαι και
ουτω δη τελευτησασαν λε
χθηναι υπο Βορεου αναρπα 229 d
στον γεγονεναι η εξ Αρειου
παγου λεγεται γαρ αυ και ου
τος ο λογος ως εκειθεν αλλ ου
κ ενθενδε ηρπασθη· εγω
δε ω Φαιδρε αλλως μεν τα
τοιαυτα χαριεντα ηγουμαι
λειαν δε δειν[ο]υ και επιπονου
και ου πανυ ευτυχους ανδρος
κατ αλλο μεν ουδεν οτι δε αυ
τωι αναγ᾽κη μετα τουτο το τῶ
Ιπποκενταυρων ειδος επα
νορθουσθαι και αυτις το της
Χειμαιρης επιρρει δε οχλος
τοιουτων Γοργονων και Πη
γασων και αλλων αμηχανῶ
πληθει τε και ατοπια᾽ θερμὴν 229 e
τερατολογων τινων φυσεων

αις ει τις απιστων προσβιβα
κατα το εικος εκαστον ατε
αγροικωι τινι σοφιαι χρωμε
νος πολλης αυτωι σχολης

Col. v. Plate V.

δεησει· εμ[οι δ]ε προς τα τοι
αυτα ουδα[μ]ως εστι σχο
λη το δε αι[τιο]ν ω φιλε του
τουτου τοδε ου δυναμαι πω
κατα το Δελφικον γραμμα
γνωναι εμαυτον γελοιō
δη μοι φαινεται τουτο ε· 230 a
τι αγνοουντα τα αλλοτρι
α σκοπειν οθεν δη χαι
ρειν εασας ταυτα πειθο
μενος δε τωι νομιζο
μενω περι αυτων ο νῡ
δη ελεγον σκοπω ου
ταυτα αλλα εμαυτον
ειτε τι θηριον τυγχανω
Τυφωνος πολυπλοκω
τερον και μαλλον επι
τεθυμμενον ειτε η
μερωτερον τε και απλου
στερον ζωον θειας τι
νος και ατυφου [[φ]] μοιρας
φυσει μετεχον αταρ
ω εταιρε μεταξυ των λο
γων αρ ου τοδε ην το
δενδρον εφ οπερ ηγες
ημας: τουτο μεν ουν 230 b
αυτο: νη την Ηραν

καλη γε η καταγωγη
η τ[ε] γαρ πλατανος αυ
τη μαλα αμφιλαφης τε
και υψηλη· του τε αγνου
το ὑψος και το συσκιον
παγκαλον και ως ακμῆ
εχει της άνθης ως αν ευ
ωδεστατον παρεχοι
τον τοπον η τε αυ πη
γη χαριεστατη υπο της
πλατανου ρει μαλα ψυ
χρου υδατος ως γε τωι πο
δι τεκμηρασθαι Νυμ
φων τε τινων και *A*
χελωιου ἱερον απο τῶ

Col. vi. Plate V.

κορῶν τε [και αγ]αλματων
εοικεν ει[ναι ει δε] αυ βουλει 230 c
ευπνουν [τ]ου τοπου ως
αγαπητον [κα]ι σφοδρα η
δη θερινον [τ]ε και λιγυρῶ
υφηχει τω [τω]ν τετ'τιγῶ
χο[ρ]ωι παντ[ω]ν δε κομψο
τα[το]ν το της ποας οτι εν η
ρεμα προσαντει ἱκανη πε
φυκεν κατακλινεντι τῆ
κεφαλην παγκαλως εχεῖ
ωστε αριστα σοι εξενα
γηται ω φιλε Φαιδρε· συ δε
γε ω θαυμασιε ατοπωτα
τος τις φαινει ατεχνως
γαρ ο λεγεις ξεναγουμε

νωι τινι και ουκ επιχωρι
ωι εοικας ουτως εκ του α
στεως ουτε ες την υπερ 230 d
οριαν αποδημεις ουτε
εξω τειχους εμοιγε δοκεις
το παραπαν εξιεναι : συγ
γιγνωσκε μοι ω αριστε· φιλο
μαθης γαρ ειμι· τα μεν οῦ
χωρια και τα δενδρα ουδε̄
μ εθελει διδασκειν οι δ εν
τωι αστει ανθρωποι συ με̄
τοι γε δοκεις της εμης ε
ξοδου το φαρμακον ευρη
κεναι ωσπερ γαρ οι τα πινω̃
τα θρεμματα θαλλον η
τινα καρπον προσειον
τες αγουσι· ουτω συ μοι λο
γους προτινων εν βιβλι
οις την τε Ατ̓τικην φαι
νει περιαξειν απασαν 230 e
και οπη αν αλλοσε βουλη
νυν δ ουν εν τωι παροντι
δευρο αφικομενος εγω με̄
μοι δοκω κατακεισεσθαι·
οι
συ δε εν οπωι σχημα[[.]]τι οιει
ραιστα αναγνωσεσθαι τουθ ε
λομενος αναγιγνωσκε
>———

4. μικρον : συχνόν MSS. The deletion of the ε was probably due to the corrector.
5. [εκει] διετριψα : or perhaps [εκ]ει ετριψα, which, however, is not a known variant.
11. γ᾽ εφη : γάρ MSS.
12. ε᾽ταιρε : ἑταῖρε λέγει MSS.
15. [τ]η Μουρυχιαι οικιαι : τοῦ Ὀλυμπίου οἰκίᾳ τῇ Μορυχίᾳ MSS.
16. [δ]η : so B : om. T.
18. [σχ]ολη ει σοι : πεύσῃ εἴ σοι σχολή MSS.

19. δ]ια : so B corr., Vat. 225, Ven. 189 ; δέ T and other MSS. ε of με was converted from α.

21. ποιησασθαι : so Burnet with Par. 1811 ; ποιησεσθαι BT.

σην : so BT ; τεην G, which is accepted by Burnet.

25. λογος : λόγος ἦν MSS.

28. μ]εν : om. MSS.

31–2. λε[γει : MSS. λέγει γάρ, for which there is not room in the lacuna. τω before μη in l. 32 and before ερωντι in l. 33 is omitted in the ordinary text.

40. The insertion above the line (apparently by the first hand) brings the papyrus into conformity with the usual text, except that και εγωγε appears here in place of ἔγωγ' οὖν.

41. α]υτων : om. MSS.

55. πολυ : so B ; πολύν T.

60. ευ δ : so T ; om. δ' B.

72. εγωμαι : the MSS. have ἐγὼ οἶμαι without crasis.

74. πανυ τι : so Burnet with Schanz : πάνυ τις MSS.

78–9. ιδων μεν : so T corr., Hermann, Schanz ; ἰδὼν μέν, ἰδὼν B and the majority of the MSS. (vv. ll. ἰδὼν μὲν ἰδὼν μέν, ἰδὼν μὲν ἰών) and so Burnet.

81. ε]κελευε does not fill the space. Possibly there was a flaw in the papyrus (cf. l. 158), or a particle like δή or γε may have been added.

85. ελεγεν : MSS. ἔμελλε which is required by the following ἐρεῖν.

87. A stop may be lost after ερειν.

92. ε]αν δυνωμαι : δύναμαι MSS. For ε]αν cf. e. g. l. 123.

96. ουτω : οὕτωσί MSS., which agree with the corrected reading τοινυν.

101. π[α]ντων : ἁπάντων MSS. There is but a tiny vestige of the π, but this combined with the short space is a sufficient indication.

103. ουν : om. MSS. ουν here implies the removal of the usual punctuation after ἐξέμαθον, upon which verb, with the papyrus reading, την διανοιαν must depend. εκαστον is omitted in B.

106. ο : τί ἄρα B, τί ἆρα ὅ T.

112. Λυσιου : so T ; καὶ Λυσίου B, Burnet.

116. ελπιδων was originally written, but was altered by the first hand to ελπιδος which is required by ην in the next line.

119. ποι : που MSS. καθιζόμενοι is also the reading of BT ; καθεζόμενοι Vind. 89, Stallbaum.

123. καθ ησυχιαν : ἐν ἡσυχίᾳ MSS.

126. γαρ : so Ven. 184. γὰρ δή BT, &c.

θασσον : ῥᾷστον MSS.

132. σκοπει : σκόπει ἅμα MSS.

133. καθεδουμεθα : καθιζησόμεθα BT, &c., καθεζησόμεθα Par. 1826. καθεδεῖται is used by Plato in *Theaet.* 146 a.

139. κατακλιθηναι : so BT ; κατακλινῆναι Burnet. B has βουλόμεθα for βουλώμεθα.

144. και : om. MSS.

145. διαφαιη και καθαρα : so Ven. 189 ; καθαρὰ καὶ διαφανῆ other MSS. The δ of διαφαιη has been converted from a κ, i. e. the scribe presumably began to write καθαρα.

150. της Αγρας : so BT, &c. ; ἐν Ἄγρας Burnet (τὰ ἐν Ἄγρας Bratuscheck). The ρ is not certain, having at first sight rather the appearance of an ι ; but this is probably due to the scaling of the ink.

151. The interlinear ς may have been inserted by the original hand. τίς Burnet with T, τί B. π of που has apparently also been altered from a τ (i. e. τουτι was originally

written), and there is a diagonal stroke through *τ* of *τις* as though that letter was to be deleted. Perhaps the corrector, whoever he was, intended to rewrite the whole word and then changed his mind and inserted *ς*.

152. *εννενοηκα*: *νενόηκα* MSS.

154. *σε*: *συ* MSS., with *πείθῃ* or *πείθει*. *σε* was due to *πειθει* having been taken for the active instead of the middle.

158. Owing to a flaw in the papyrus the syllable *φαι* and *ην* are separated by a considerable interval.

160. *ου η* is apparently due to a misreading of *συν*; cf. note on l. 229.

163. *Βορεου*: *τοῦ Βορέου* MSS.

165. λ of *λεγεται* was converted from a *γ*.

175. *αυτις*: *αὖθις* MSS., more correctly.

176. *Χειμαιρης*: *ε* was first written in place of *αι*; the alteration may be by the original scribe. The Ionic genitive is a vulgar form, like *ἐάν* in l. 92, &c.

*επιρρει*: *καὶ ἐπιρρεῖ* MSS.

179. *πληθει . . . ατοπιαι* (= *ἀτοπία*): so Par. 1811, 1812 corr., Athenaeus; *πλήθη . . . ἀτοπίαι* BT, &c., Burnet. Why *θερμην* was written at the end of this line is rather a mystery. In addition to the dots by which the word is cancelled a stroke is drawn through the *ρ*. The inserted *ι* is placed after the *θ*, and if it was written by the original scribe he no doubt also deleted *θερμην*.

185. *τα τοιαυτα*: *αὐτά* B, *ταῦτα* T.

187. *τουτουτου*: l. *τούτου*.

191. *δη*: so BT; *δέ* Vind. 80.

199. *θηριον*: so B; *θηρίον ὅν* T (Burnet), *θηρίον ὤν* vulg.

201. *επιτεθυμμενον*: so BT, &c.; *ἐπιτεθυμένον* vulg.

223. *ως γε*: so Aristaenetus and vulg.; *ὥστε γε* BT, Burnet.

225. *φ* at the beginning of the line is blotted.

229. *το* is omitted before *ευπνουν*, before which word a short blank space was left. Presumably the archetype was defective or illegible; cf. the scribe's failure to read *συν* in l. 160.

230. *ηδη*: so B; *ἡδύ* T, Burnet.

232. *υφηχει*: l. *υπηχει*. B has *ὑπηχεῖτο* (om. *τῷ*).

235. *προσιυτει*: so T; *προσαντε* B. The first three letters of the word are smudged.

239. *συ δε γε*: so edd.: *οὐ δέ γε* BT, &c., *σὺ οὐ* Par. 1812. Cf. l. 253.

244. *αστεως*: *ἄστεος* MSS.

248. The third *γ* of *συγγιγνωσκε* was apparently intended to be cancelled by the dot placed above it; cf. ll. 116 and 179. In l. 269, however, a similar spelling remains unaltered.

253. *συ*: so Par. 1809, edd.; *οὐ* BT, &c. Cf. l. 239.

254. *γε*: om. MSS., but Par. 1809 has *γε* above the line after *σύ*.

*δοκεις*: *δοκεῖς μοι* T; *δοκεῖ μοι* B.

*εμης*: so T; om. B.

258. *προσειοντες*: so Vat. 173; *προσιόντες* BT, &c.

259. *ουτω συ μοι λογους*: *σὺ ἐμοὶ λόγους οὕτω* MSS.

263. *οπη*: so Coisl. 155, Ven. 8, 184, and others; *ὅποι* BT, Burnet.

264. *δ ουν*: so T, Burnet; *οὖν* B.

266. *κατακεισεσθαι*: so T, Burnet; *κατακεισθαι* B, &c.

267. *οτωι* was originally written for *οποιω*, which is the reading of the MSS.; the alteration seems to have been made by a different hand.

### 1017. PLATO, *Phaedrus.*

Height 27·5 cm. Late second or early third century. Plate VI (Cols. xix–xx).

The following remains of a fine copy of the *Phaedrus* extend from p. 238 c to p. 251 b, with considerable lacunae, a gap of as much as eleven columns occurring after Col. vii. This text and **1016** were found together, but they are two quite distinct manuscripts, and differ markedly both in the quality of the materials and the character of the hands. In **1017** the papyrus is thinner and of superior texture (in several places supporting strips were added at the back), and the recto only is used, while the writer was a calligrapher of no mean order. His script is a handsome example of the oval type, regular and graceful, slightly inclined, and rather above the medium size. A few accents, breathings, and marks of elision occur, but these are mainly, if not entirely, due to a second hand, which has made certain corrections and inserted a number of alternative readings either in the text above the line or opposite in the right margin. In one case at least (xxxv. 5) a third hand is to be recognized. The punctuation, however, for which stops in three positions are employed (a low point, e. g in xxi. 9, 27), is original. Paragraphi seem to have been used only where there was a change of speaker, in combination with the usual double dots; a coronis marks the end of a section at xxi. 29. Iota adscript is irregularly written; ξ, not σ, usually appears in compounds of ξυν (συν- in Col. iv. 8). In order to preserve the evenness of the column the last two or three letters of a line are sometimes considerably compressed, and for the same reason a final N is occasionally represented by a stroke above the preceding vowel. The scribe is so skilful in his spacing that the angular sign used for filling out a short line is rarely called into requisition. This MS. is probably rather earlier in date than **1016**, and may go back to the end of the second century.

The text is on the whole accurate and good, and the double readings, which have been referred to above, give it a particular interest. One of them supports a conjecture of Heindorf (iv. 3), some reappear in the MSS. (cf. i. 1, iii. 6, iv. 24, vii. 1, xx. 31–2, xxii. 31, xxvi. 9), others are new (iv. 6, 16, 25, 31, v. 15, 16, vii. 32, xix. 29, 33, xx. 5, 29, xxi. 17, 23, xxii. 20, 24, xxvi. 14, xxxii). New readings without variants are also not infrequent, and though seldom of much importance they may sometimes be correct; cf. e. g. vi. 9, vii. 30, xx. 2, 11, xxi. 26, 29, xxii. 18, 23, xxvi. 10, 29, 31, xxvii. 4, 29, xxxiv. 13, xxxv. 3, 4, 12, the last confirming a correction of Cobet. Moreover, the papyrus shows its good

quality by frequently preserving the superior reading when one of the two chief authorities, B and T, goes astray, sometimes (e. g. xxi. 4, xxii. 13) against them both. As in the commentary on 1016, it is to the evidence of those two MSS., as given by Burnet, that the collation appended below is for the most part confined; some additional information has been supplied from Bekker's edition.

Col. i.

Opposite Col. ii. 5.

]εκ̣
]

Col. iii.

. . . . . .

Col. ii.

. . . . . .

θο[ς πεπονθεναι : πανυ 238 c
μεν̄ [ουν ω Σωκρατες πα
ρα τ[ο ειωθος ευροια τις σε
ειληφεν [: σιγη τοινυν
μοῡ ακουε [τω οντι γαρ θει
ος [εο]ικεν ο τ[οπος ειναι
[ωσ]τε εαν αρα π[ο]λλακις 238 d
[νυ]μφολημπτ[ο]ς προιον
[τος τ]ου λογου γενωμαι >
[μη θ]αυμασηι[ς] τα νυν γαρ
[ουκ]ετι πορρω διθυραμ
[β]ων φ[θε]γγομαι : αληθεσ
[τατ]α λεγεις : τουτων μεν
[τοι σ]υ α[ι]τιος αλλα τα λοιπα

[ερω]μενον ως [ηδιστον 238 e
[εαυ]τωι παρασκ[ευαζειν
[νο]σουντι δε π[αν ηδυ
[το] μη αντιτ[εινον κρειτ]
[το]ν δε και ϊ[σον εχθρον]

.ε.
ο̣υ̣τε δη κρειττωι̣ ουτε [ι] 239 a
[σου]μενον ε[κ]ω̣[ν] ερ̣ω̣[στ]ης
[παι]δικα ανε[ξε]τα[ι] η[τ]
τω δε και υπο[δε]εσ[τ]ερον
αει απεργαζεται ηττω̃
δε αμαθης σοφου· δειλος
ανδρειου αδυνατος ειπεῑν
ρητορικου βραδυς αγχ[[ε]]ι[[ν]]
νου τοσουτων κακων και
ετι πλειονων κατα την
[δ]ια[νο]ιαν εραστην [[ερω]]

Col. iv.

[ερω]μενωι αναγκη γιγνο
[μεν]ων τε και φυσει ενον

.οις.
[των]· των μεν ηδεσθαι τα

Col. v.

κειν· δει μετα τ[α]υτα ϊ
δειν· οφθησεται δε μαλ
θακον τινα και ου στερεον
διωκων· ουδ εν ηλιω κα

[δε π]αρασκευαζειν· η στε
[ρεσθ]αι του παραυτικα ηδε
·ε·
[ος φ]θονερον δη αναγκη
[ειναι]· και πολλων μεν αλ
[λων] συν[ο]υσιων απειργον 239 b
[τα κα]ι ωφελιμων οθεν
[αν μ]αλιστα ανηρ γιγνοι
[το με]γαλης αιτιον ειναι
[βλαβ]ης· μεγιστης δε της
[οθεν] αν φρονιμωτατος
[ειη το]υτο δε η θεια φιλοσο
[φια τ]υγχανει ον ης εραστῆ
[παιδ]ικα αναγκη πορρω πορρ[ω]τατ[α
[θεν ει]ργειν περιφοβον ον
τα του] καταφρονηθηναι
τα τ[ε] αλλα μηχανασθαι >
οπως [αν] η παντα αγνο
ων κ[αι πα]ντα [απ]οβλε
πων [εις τον ε]ρ[αστ]ην· >
οιος ω[ν τωι μ]εν ηδιστος [
·ερ·
εαυτω[ι δε β]λαβερωτατος [
ειηι τα [μεν ο]υν κατα δια⁻ [. . . .]ην
ν[ο]ι[αν επ]ιτρ[οπος τε] και⁻ 239 c
κ[οινωνος ουδαμηι] λυσι
τε[λης ανηρ εχ]ων ερωτα·
τη[ν δε το]υ σωματος εξιν
τε κ[αι θε]ραπειαν οιαν τε
και [ως] θεραπευσει ου αν γε θεραπευ σειεν
νη[ται] κυριος ος ηδυ προ[[ς]]
α[γαθου] ηναγκασται διω
θαρω τεθραμμενον αλ
λ ὕπο συμμιγει σκ[[ε]]ια πο
νων μεν ανδρειων και
ϊδρωτων ξηρων απειρον
ε[μ]πειρον δε απαλης και α
νανδρου διαιτης αλλοτρι 239 d
οις χρωμασιν και κοσμοις
χητει οικειων κοσμουμε
νον· οσα τε αλλα τουτοις
επεται παντα επιτηδευ
[ον]τα· α δηλα και ουκ αξιῶ α δη δηλα
περ]αιτερω προβαινειν
[α]λλα εν κεφαλαιον ορισα ορισαμενον
[μ]ενους επ αλλο ϊεναι· το
[γα]ρ τοιουτο σωμα εν πολε
μω τε και αλλαις χρειαις ο
σαι μεγαλαι οι μεν εχθροι
θαρρουσιν οι δε φιλοι και
αυτοι οι ερασται φοβουνται·
τουτο μεν ουν ως δηλον ε
ατεον· το δ εφεξης ρητεον
τινα ημιν ωφελιαν η τι
να βλαβην περι την κτη 239 e
σιν η του ερωντος ομιλι
α τε και επιτροπεια παρε
ξεται σαφες δη τουτο γε
τι
παν μεν· μαλιστα δε τωι
εραστη οτι των φιλτατῶ
και ευνουστατων και θει

Col. vi.

[οτ]ατων κτηματων [ορ
φ[α]νον προ παντος [ευξαι
τ [α]ν ειναι τον ερωμε[νον
πατρος [γαρ] και μητρ[ο]ς κ[αι
ξυγγεν[ω]ν και [φ]ιλων [στε
ρεσθ[αι αν αυτον] δεξαι[το
διακωλυ[τας κα]ι επ[ιτι
μητας ηγουμ[ε]νος της η[δι
στ[ης πρ]ος εαυτον ομειλ[ιας 240 a
[αλλα μην ου]σιαν γ εχοντ[α
[χ]ρυ[σο][[ν]] η τινος αλλης κ[τη
σεω[ς] ουτε ευαλ[ω]τον ομ[οι
ως ου[τε αλοντα ευ]μετα[χει
ριστο[ν ηγ]ησετ[αι] εξ ων [πα
σα αναγκη εραστην παι[δι
v
κοι[ς φθ]ονει μεν ουσιαν [κε
κτημενοις· απολλυμε[νης
δε χαιρε[ι]ν [ε]τι τοινυν αγ[α
μον α[παι]δα· αοικον οτι
πλει[στον] χρονον π[αιδικα
εραστ[ης ευξαι]τ αν γενεσθ[αι
το[[υ]] ἀυ[του γλυκυ] ως πλειστο[ν
χρον[ο]ν καρ[πουσθ]αι επ[ι
θυμω[ν] εσ[τι μεν δη και
αλλα κ[α]κα· α[λλα τις δαιμων 240 b
εμειξε τοις [πλειστοις εν
τω παραυτικ[α ηδονην
οιον κολακι [δεινω θηριω
και βλ[αβ]η μ[εγαλη ομως
επεμειξεν η [φυσις ηδο

Col. vii.

[πων θρεμ]μα[των τε και] θρεμμ[ατων και
[επιτηδε]υματων· ο[ις το
[γε καθ η]μεραν ηδισ[τοις ηδι]στοισι[ν
[ειναι υπαρχ]ει· παι[δικοις
[δε εραστης προ]ς τω β[λα
[βερω και εις το συ]νημερευ 240 c
[ειν παντων α]ηδεστα
[τον ηλικα γα]ρ και ο [πα
[λαιος λογος τερπ]ειν τ[ον
[ηλικα η γαρ οι]μαι χρ[ονου
[ισοτης επ ισας ηδονας]
αγο[υσα δια ομοιοτητα φι
λιαν πα[ρεχεται αλλ ομως
κορον γ[ε και η τουτων συν
[ουσ]ια ε[χει
10 lines lost.
[ηδ]ονα[ς] α[ει διδους αγει 240 d
[ορ]ωντι α[κ]ου[οντι απτο
[με]νωι· και π[ασαν αισθη
[σιν] αισθαν[ο]μ[ενω του ε
[ρω]μενου [ωστε μετα] η̣δ[ο
[ν]ων α̣υ̣[τω αραροτ]ως υπη[
]λ[.]
[ρετειν τ]ωι δε δη ερωμε
[ν]ωι ποι[ον παρα]μυθιον
[ἡ τ]ινας η[δονας διδους
[πο]ιησει [τον ισον χρονον

*νην τινα ο̣ι̣[κ αμουσον*
*και τι[[. .]]ς ε̣[ταιραν ως βλα*
*βερον ψεξε[ιεν αν και αλ*
*λα πολλα τ[ων τοιουτοτρο*

Col. xix. Plate VI.

[τους επιγιγ]νομεν[ους
[παιδε]υει ος δ αν ανευ μα
[ν]ιας Μουσων επι ποιητι
[κ]ας θυρας αφικηται· πει
[σθ]εις ως α[ρ]α εκ τεχνης ικα
[ν]ος ποιητης εσομενος·
[α]τελης αυτος τε και η ποι
[η]σις υπο της των μαινο
[μ]ενων η του σωφρονοῦ
[το]ς ηφανισθη· τοσαυτα
[μ]εν σοι και ετι πλειωι μα
[νι]ας εχω γιγνομενης
[α]π[ο θ]εων λεγειν καλα
[ερ]γα· ωστε τουτο γε αυτο
[μ]η φοβωμεθα μηδ[ε] τι[ς]
[η]μας λογος θορυβειτω δε
[δι]ττομενος ως προ του
[κε]κεινημενου τον σω
[φρο]να δει προαιρεισθαι
[φιλ]ον· αλλα τοδε προς ε
[κει]νω δειξας φερεσθω
[τα ν]ικητηρια· ως ουκ ε
[π ω]φε[λια ο] ερως τωι ε
[ρων]τι [κ]αι τωι ερωμενωι
[εκ θε]ων επιπεμπεται
[ημι]ν δε αποδεικτεον
[αν το]υνα[ντιο]ν ως επ ευ

Col. xx. Plate VI.

245 a [ανθρωπιν]ης ϊδοντα
[παθη τε κα]ι εργα και ειδη
[ταληθες νο]ησα̣ι̣ αρχη δε
[απο]δ[ι]ξ̣[ε]ως η[δε] ψυχη
[πασ]α αθα[ν]α[τος το] γ̣[αρ] α̣υ̣ το γαρ [αει]κ̣ε̣ι̣ νητον
τ̣[οκ]ειν̣η̣τον αθαν[α]τ[ο]ν
τ[ο δ αλλο] κειν̣ουν και υ
π αλλ[ου] κ̣[ει]νουμενον
]ον
παυλαν εχ[[ει]] κεινησ[εως]
245 b παυλα[ν] εχει ζ̣[ω]ης μοι[ō]
δη το ε[α]υτο κειν̣ουν [α
τε ουκ [α]πολειπον εαυ[το
ουποτε λη[γ]ει κειν̣ουμε
νον αλλα και τοις αλλ[οις
οσα κειν̣ειται τουτ[ο] πηγη
και αρχη κεινησεως αρ 245 d
χη δε αγενητον εξ̣ αρχης
γαρ αναγκη παν το γιγνο
μεν γ̣[ιγ]νεσθαι αυτην
δε μηδ εξ̣ ενος· [ει γαρ ε]κ
του αρχη γιγνοιτο ουκ αν [
[εξ̣ αρ]χης γ̣[ιγνοι]το· επει
δη δε αγεν̣[η]τον εστιν·
και αδιαφθορον αυτ[ο
αναγκη ειναι· αρχης γαρ
δη απολομεν̣[η]ς ουτε αυ

ι
[τυχι]α τη[ι μ]εγιστηι πα
[ρα θε]ου ἡ τοιαυτη μανια θεων
[διδο]ται· η δε δη αποδει 245 c
[ξις εσ]τα[ι] δεινοις μεν α
[πιστο]ις σοφοις δε πιστη
[δει ο]υν πρωτον ψυχης χης περι θειας
τε ν
[φυσεω]ς περι θειας τε και φυσεως ανθρωπι

τη ποτε εκ [του] ουτε αλ
λο εξ εκεινη[ς γ]ενησε
ται ειπ[ερ ε]ξ αρ[χης] δει πᾶ δ[ει τ]α παντα
τα γιγνεσθαι ουτ[ω δ]η κει
νησεως μεν αρχ[η] το αυ το αυτο κεινοῦ
το εαυτο κεινουν τουτο
δ[ε] ο[υτε] απολλυσθαι ουτε
γιγνεσθαι δυνατον η παν

Col. xxi.

τα τε ουρανον πα[σαν τε 245 e
γενεσιν ξυμπεσ[ο]υσαν
στηναι· και μηποτ αυ
τις εχειν οθεν κε῾ι]νηθεν
τα γενησεται· αθ[α]νατου
φ
δε πεφασμενου του υπ αυ
του κεινουμενου ψυχης
ουσιαν τε και λογον τουτō
αυτον τις λεγων. ουκ αι
σχυνειται· παν γαρ σω[μ]α
ω μεν εξωθεν το κεινει
σθαι αψυχον· ω δε ενδοθ[ε῾
αυτωι εξ αυτ[ο]υ εμψ[υ]χο[ν]
ως ταυτης ουσης φυσε
σ
[ως ψ]υχης ει δ ε[[ε]]τι τουτ'
[ουτω]ς εχον μη αλλο το ει
[ν]αι τ[ο] αυτο εαυτο κεινοῦ το ἀυτο κεινουν
[η] ψυχη[ν] εξ [α]ναγκης α 246 a
῾γ῾ενητ[ον τε και αθ]ανα
[το]ν ψ[υχη αν ειη πε]ρι
[μεν ου]ν [α]θ῾ανασ]ιας αυ

Col. xxii.

των [αλλων μεμεικται και 246 b
πρωτ[ον μεν ημων ο αρ
χων ξ[υνωριδος ηνιο
χει ει[τα των ιππων ο μεν
α[υ]τ[ω καλος τε και αγαθος
[και εκ τοιουτων] ο δε [εξ
[εναντιων τε και] εναν[τι
ος [χαλεπη δη και] δ[υσκο
λο[ς εξ ἀναγκης η περι η
μας η[νιοχ]ησις· π[η δη
ουν θνητον τε και α[θα
ν[α]τον ζωον [ε῾κλη[θη
πειρατεον ειπ[ει]ν· ψ[υχη
πασα π῾α῾ντος επιμ[ελει
ται του α[ψ]υχο[υ πα῾ντα [δε
ουρανο[ν] περ[ιπ]ολει· αλ
λοτε εν [α]λλοις ειδεσι [γι
γν[ο]μεν[η]· τελεια [μεν
ουσα κα[ι ε῾]πτερωμενη 246 c
μετεωρ[ο]π[ο]λειται και μετεωρο[πο
λει τε
παντα [το]ν κοσμον δι
οικει· η δ[ε] πτ[ε]ρρ[ο]ρυησ[α]
[σα] πως φ[ερεται εω]ς αν

της ι[κ]ανως περι δε
[τη]ς ϊδεας ωδε λεκτεον ιδεας αυτης
[ο]ιον μεν εστι παντ[η]
π[αν]τ[ως] θειας [ει]ναι και
μακαριας διηγησεω[ς]
ω δ' εοικεν. ανθρωπι
νης [τε] και ελ[ατ]τονος·
ταυτη ουν [δ]η λεγωμεν· τ[αυτη ουν λ]εγωμεν
>——
εοικετω δ[η] ξυμφυτω
δυναμει υποπτερου [ζευ
γους τε και ηνιοχου θ[εων
μεν ουν ιππο[ι] τε και ην[ι
οχοι παντες αυτ[ο]ι τε αγα
θοι και εξ αγαθων· το δε

[[π]]τερρ[ου τινος αν]τιλα στερεου [
βηται ο[υ κατοικισ]θεισα
σωμα γηϊ[νον] λαβουσα
αυτο ἀυτο δοκουν κει[νεῖ
[δια την εκει]νης δυνα
μιν [ζωον] το ξυ[μπ]αν
[ε]κλ[ηθη ψυ]χ[η και] σω
[μ]α πα[γε]ν [θ]νητον τε θνητ[ην
[εσ]χεν επωνυμιαν· αθα
[ν]ατ[ον] δε ουδ εξ ε[ινος λ]ογου

## Col. xxiii.

. . . . . .
[γ]α[ς ηγεμων εν ουρανω *Zeus* 246 e
ελαυ[νων πτηνον αρμα πρω

## Col. xxvi.

[το προσηκ]ον δεξεσθ[αι] 247 d
[ιδουσα δι]α χρονου το ον
[αγαπα τε κα]ι θεωρουσ[α]
[ταληθη τρε]φ[ε]ται και
ε[υπαθει εως αν κ]υκ[λω η
[περιφ]ορα εις [ταυ]τον [πε
[ριεν]εγκη[·] ε[ν δε τη]ι
[περι]οδωι κα[θο]ρα μ[ε]ν
[αυτ]ην δικαιοσυνην· αὖ την δ
[. . .] . δικαιοσυνη· καθ[ο]
[ρα δ]ε σωφροσυνην καθο
[ρα δ ε]πιστημην. ουχ' ἡ γ[ε]

## Col. xxvii.

χου [κεφαλ]ην· κα[ι συμπε
ριηνε[χ]θη την π[εριφορᾶ
θορυβου[μ]ενη υπο [των
ιππων και μολις [καθορω
σα τα οντα ἡ δε τοτ[ε μεν
ηρεν τ[ο]τε δ' ου βια[ζομε
νων δ[ε τ]ων ιππ[ων τα
μεν ειδε [τ]α δ' ου α[ι δε δη
αλλαι [γλιχο]μεναι μ[εν α
πασα[ι του α]νω επ[ονται
αδυν[ατουσαι] δε υ[ποβρυ
χιαι [συμπερ]ιφερ[ονται

[νεσι]ς προσεστιν· ουδε ἡ
[εστι π]ου ετερα εν ετερωι εν ετερω ουσα
15 [. . . . ω]ν ημεις νυν ον 247 c
[των κα]λο[υ]μ[ενη]· αλλα τῆ
[εν τω ο ε]στιν οντως ε
[πιστημ]ην ο[υ]σαν· κ[αι
[ταλλα ωσ]αυτ[ως τα ον
20 [τα οντως θ]εασαμε[νη και
[εστιαθει]σα [δυσ]α πα[λιν
[εις το εισω του ο]υραν[ου
[οικαδε] ηλθεν· ελθουσ[ης
[δε αυτη]ς ο ηνιοχος προς
25 [την φα]τνην τους ιπ
[πους στ]ησας π[α]ρεβαλε
[αμβροσι]αν τε και επ[ι
[αυτη νεκ]ταρ εποτισε[ν
[και ουτο]ς μεν δη θεω[ν
30 [βιος αι δε] αλλαι ψυχαι η [ 248 a
[μεν αρισ]τα θεο[ι]ς επομ[ε
[νη υπε]ρηρεν [ε]ις τον [
[εξω τοπ]ον την τ[ου ηνιο

πατουσ[α]ι αλληλα[ις και
επιβαλλου[σ]αι· ετε[ρα προ 248 b
15 της [ετ]ερα[ις πειρ]ωμενη
γενεσθαι θορυβος [ουν και
αμιλλα και ϊδρως [εσχα
τος γιγν[ε]ται οὗ δ[η κα
κιαι ηνιοχων πο[λλαι
20 μεν [χωλε]υονται [πολ
λαι δ[ε πολλα] πτερα [θραυ
ονται π]ασαι δε π[ολυν
ε[χο]υσαι [πονο]ν ατ[ελεις
της του [οντο]ς θεας [απερ
25 χονται· κ[αι α]πελθουσαι
τ[ρο]φη δ[οξα]στη χρω[ν
τα[ι ου δε ενε]κα η π[ολ
λη σπ[ουδη το αληθειας
ϊδειν ο[υ εστι πεδιον
30 ἡ τ[ε] δη π[ροσηκουσα ψυ
χη[ς τ]ῳ ἀ[ριστω νομη εκ
[του εκει λειμωνος τυγ
χα[ν]ει ου[σ]α [η τε του πτε 248 c

Col. xxxii.

Opposite Col. xxiii. 17.

]ᾳι

Opposite Col. xxxiii. 19.

] . τᾶδ[.]
]ν

Col. xxxiii.

[τι]μ[ια] ψυ[χαις ουκ ενεστι 250 b
[φ]εγγος ου[δεν εν τοις τη
[δ]ε ομοιωμ[ασιν αλλα δι α
μυδρῶν ο[ργανων μογις

Col. xxxiv.

[λους ωσπερ ει]πομεν ὁ μ[ε] 250 d
[τ εκεινων τε] ελαμπεν ον
[δευρο τ ελθο]ντες κατει
ληφαμεν αυτο] δια της ε

αυτων κ[αι ολιγοι επι τας
εικονας ἰ[οντες θεωνται
το του εικα[σθεντος γενος
[καλλ]ος δε τ[οτ ην ιδειν
λ[αμπρον
4 lines lost.
τε κ[αι ετελουντο των τελετῶ
η[ν θεμις λεγειν μακαριω
τα[την ην ωργιαζομεν 250 c
ολ̣[οκληροι μεν αυτοι ον
τε[ς και απαθεις κακων
οσ[α ημας εν υστερω χρονω
υ̣[πεμενεν
. . . . . .

[ναργεστατης α]ισθη[[τα]]σε
[ως των ημετερ]ων στιλ
[βον εναργεστ]ατα οψις γαρ
[ημιν οξυτατη τω]ν δια
[του σωματος ερχετ]αι αισθη
[σεων η φρονησις] ουχ ο
[ραται δεινους γαρ] αν πα
[ρειχεν ερωτας ει τ]ι τοι
[ουτον εναργες εαυ]τ̣ης
. . . . . .

Col. xxxv.

ται παρα φυσιν ηδο[νην 251 a
διωκων ο δε αρτιτε[λης
η των τοτε πολυθ[εαμων
οταν τι θεοειδες ἰ[δη προ
η
σωπον καλλος ευ μ[εμι
μημενον η τινα σωμ[α
τος ἰδεαν· πρωτον μεν
εφριξεν· και τι των τ[ο
τε ὑπηλθε αυτον δει
ματων· ειτα προσορων
ως θεον σεβεται και ει μ[η
εδεδιει την [τ]ης σφοδρ[α

μανιας δοξαν. θυοι αν
ως αγαλματ[ι] και θεω [τ]οις
παιδικοις ἰδοντα δε αυ
τον οιον εκ της φρικης
μεταβολη τε και ἰδρως
και θερμοτης αηθης λαμ 251 b
[β]ανει· δεξαμ[ενο]ς γαρ τ̣[ου
[κ]αλλους την [απο]ρ̣[ροῆ]
[δι]α των ομμ[ατων εθερ
[μ]ανθη ηι η τ[ου πτερου
[φυ]σις αρδ[ε]ται [θερμαν
[θεντος] δε ετα[κη
. . . . . .

Unidentified fragments.

| (*a*) | (*b*) | (*c*) | (*d*) |
|---|---|---|---|
| δ[ | ]ναν | ε̣[ | . [ |
| το[ | ]ηδε | [ | ε[ |

| | | | |
|---|---|---|---|
| κ . [ | ] . ιμη | β[ | κ[ |
| ο̣ν[ | . . . | [ | . . |
| 5 ν . [ | (*e*) | . . | (*g*) |
| εκ[ | . . . | (*f*) | . . |
| το ε̣[ | ] . τω[ | . . | ] . [ |
| επ[ | ]α̣[ | ὠ[ | ]αι̣[ |
| . . | . . . | θ̣[ | ]θε[ |
| | | . . | . . |

| (*h*) | (*i*) | (*k*) | (*l*) |
|---|---|---|---|
| . . | . . | . . . | . . |
| ]α̣[ | ] | ]ταζ̣η[ | ]τ̣ει̣[ |
| ]ετ[ | ]μ | ]ο̣τ[ | ]α̣λ̣[ |
| ]λ̣οσ[ | ]ν | . . . | . . |
| ]λ̣α̣[ | . . | | |
| . . | | | |

| (*m*) | (*n*) | (*o*) | (*p*) |
|---|---|---|---|
| . . | . . | . . | . . . |
| ]π̣ο[ | ]ε̣τ[ | ]ν̣τ[ | ] . [ |
| ]τ̣οθ̣[ | ]α̣ι[ | ]σ[ | ] . πο[ |
| . . | . . | . . | . . . |

| (*q*) | (*r*) | (*s*) | (*t*) | (*u*) |
|---|---|---|---|---|
| . . | . . | . . | . . | . . |
| ]λε̣[ | ]ε̣ι̣κ[ | ]εκ[ | ]ατ[ | ]α̣λ̣[ |
| . . | . . | . . | . . | . . |

| (*v*) | (*w*) | (*x*) | (*y*) | (*z*) |
|---|---|---|---|---|
| . . | . . | . . | . . | . . |
| ]α̣υ[ | ]α̣ι̣[ | ]ια̣[ | ] . μ̣[ | ]μ[ |
| . . | . . | . . | . . | . . |

i. 1. ]εκ is part of a marginal variant. The tenth line from the bottom of this column would fall near the beginning of 238 b, and ]εκ may therefore well refer to *κεκλημένον*, for which Vat. 225 has *κεκτημένον*, e. g. *τουτο κ*]*εκ*[*λημενον*] with *κεκτημενον* in the body of the text.

There is a similar confusion in the MSS. regarding *κεκτημένον* just below and *κεκτῆσθαι* in the previous sentence. The division *κεκ|λη* is however unusual.

iii. 4. *μη* so T, edd.; om. B.
6. *δε*, which is here entered as a variant, is found in Vat. 225; cf. iv. 6.
13. The alteration in the spelling and division of *αγχινου* is by the second hand.

iv. 3. *των*, v. l. *τοις*: *των*, the original reading, is that of BT and Stobaeus; *τοις* was conjectured by Heindorf. Burnet prints *των* within brackets.
6. *δε* for *δη* does not occur in the MSS.
16. The marginal *πορρ[ω]τατ[α* is peculiar to the papyrus.
24. *β]λαβερωτερος*, the alternative reading, is that of Vat. 225, Ven. 185, 189, and four Paris MSS. The margin after this word is lost, but the line is completely filled, and it is not likely that *αν* or *ᾱ* followed; *αν* is omitted in BT. *τω* (so B) is still more unlikely to have been added at the end of l. 23.
25. The marginal entry seems to have been some variant on *τα μεν ουν*, but none is known; ] *αν* would not be satisfactory. The object of the short horizontal strokes at the end of this line and the next is not evident. In *ειηι* the second *ι* is perhaps a later addition.
26. It is not at all certain that the detached fragment containing the letters ]*ιτρ[* is rightly placed here.
31. No variant *θεραπευσειεν* occurs elsewhere, nor can it be defended.
32. A *σ* at the end of this line has apparently been crossed through, by which hand cannot be determined. *προς* for *προ* is found in Ven. 185.

v. 1. *μετα*: B has the haplography *με*.
2. *δε*: so MSS.; *δή* Burnet with Hirschig.
5. There may be a high stop after *τεθραμμενον*, but there are several accidental ink-spots at the end of this line.
11. *κοσμοις*: so MSS.; *σχήμασιν* Plutarch.
15. *α δη δηλα* for *α δηλα* is not otherwise recorded.
17. The MSS. support the reading in the text, *ορισα[μ]ενους* (*ὁρισαμένοις* two Paris MSS.); *ορισαμενον* is new.
19. *τοιουτο*: *τοιουτον* MSS.
31. *δε*: so T; *γε* B.
33. *και*: *τε και* MSS.

vi. 4. *μητρ[ο]ς κ[αι*: so T Stobaeus; om. *καί* B.
9. *εαυτον*: *αὐτόν* MSS.; either may be right.
11. *χρυσον* seems to have been originally written by mistake for *χρυσου*. It is impossible to be sure which hand made the correction.
19. *οἶκον* B.
22. The deletion of the superfluous *ν* is perhaps to be assigned to the second rather than to the first hand.
23–4. The letters ]*ν καρ[* and ] *εσ[* are on a detached fragment, the position of which is hardly certain.
32. *τις*: *τινος* was possibly written originally.

vii. 1. The variant in the margin is presumably *και* for *τε και*, as in Ven. 8 and 189.
3. T and Stobaeus have *ἡδίστοις*, B the marginal *ἡδίστοισιν* (so Burnet).

7. There would be room for two or three more letters in this line, the lacuna being of the same length as in ll. 5–6, but there is no known variant. *απαντων* for *παντων* is not a very satisfying remedy.

8. *γα[ρ*: so MSS.; *γὰρ δή* Burnet with Stobaeus and Aristaenetus.

11–30. The division of the lines is conjectural; it is not at all clear that in ll. 12–14 *αγο[*, &c., are beginnings of lines, the margin being lost.

30–1. *ηδονων* seems to have stood in place of *ηδονης*: *ων* is certain, and the vestiges suit the following *αυ[* and in the previous line *ηδ[*. *ἡδονῆς ἀπαράτως αὐτῷ* MSS.

32. Above the *ω* of *τ]ωι* a letter has been written (by the second hand?) which can hardly be read otherwise than as *λ*, and after it another letter may be lost. No variant occurs here, and the insertion is not easily accounted for.

35. *[πο]ιησει*: the scribe began to write *α* instead of *ε*.

**xix.** 11. *[μ]εν σοι*: so T Aristides, Burnet; *μέντοι* B.

23. *ω[φε]λια*: or *ω[φε]λεια*: there would be room for *ο* before *ερως* in either case.

29. *θε[ον*: the MSS. have only the marginal reading, *θεων*.

33–4. According to the insertion in the margin the order of the words was to be *ψυχης περι θειας φυσεως τε ανθρωπινης*, which is intelligible though not convincing. There is no variation in the MSS.

**xx.** 2. *και ειδη*: om. MSS.

5. *αυτοκεινητον* is not a known variant on *αεικεινητον*, which here stood in the margin, but it suits the vestiges and is in itself likely enough; cf. *τὸ αὐτὸ κινοῦν* in the next sentence and *αὐτοκίνητον* in Hermias, *ad Phaedr.*, pp. 115 sqq.

11. *ε[α]υτο*: *αὐτό* MSS.

22. *[εξ ἀρ]χης*: so BT Simplicius Stobaeus; *ἔτι ἀρχή* Burnet with Buttmann (and Iamblichus?); *ἀρχή* Vind. 89 and apparently Cicero.

24. *αδιαφθορον*: so T Proclus and edd.; *ἄφθορον* Stobaeus, *ἀδιάφορον* B.

29. *παντα*, v. l. *τα παντα*: the MSS. all give the article.

31–2. The best MSS. support the reading in the text (with *αὐτὸ* for *εαυτο*); *τὸ αὐτὸ κινοῦν*, as in the margin here, is however found in Par. 2011 and Ven. 8, 184. Cf. xxi. 17.

**xxi.** 2. *γενεσιν*: so BT Syrianus Stobaeus; *γῆν* t in marg.

3. *αυτις*: the MSS. all have the regular Attic form. Cf. **1016**. 175.

4. *εχειν*: so Stobaeus, Burnet; *ἔχειν στῆναι* BT.

6. *δε*: so T Alexander Stobaeus; om. B.

Only the tail of the over-written *φ* is preserved, and it is therefore difficult to distinguish the hand; the *π* has not been crossed out. The MSS have *ἑαυτοῦ*.

15. *δε ετι* was originally written: the correction is likely to be by the second hand.

17. For the variant cf. xx. 31–2; the MSS. are here unanimous except that some have *αὐτό* for *ἑαυτό*.

23. The MSS. support the adscript *ιδεας αυτης*.

26. *μακαριας*: *μακρᾶς* MSS.

29. *[δ]η*: om. MSS. The crossbar of a *τ* in the margin points to the insertion of the ordinary reading as a variant.

30. *εοικετω δ[η]*: so rightly t Hermias Stobaeus, though of course it is impossible to be certain that the scribe intended the words to be so divided; *ἐοικε τῳ δή* T, *ἔοικε τῷ δή* B, *ἔοικε δή τῳ* Vind. 109, *ἔοικε δὴ τῇ* vulg.

34. *παντες αυτ[ο]ι τε*: so T, Burnet; *καὶ πάντες αὐτοί* B.

**xxii.** 11. *τε*: so T, Burnet; om. B.

13–14. ψ[υχη] πασα : so Burnet with Simplicius ; πᾶσα ἡ ψυχή B, ἡ ψυχὴ πᾶσα T, ψυχὴ γὰρ πᾶσα Eusebius. ψ[υχη amply fills the line.

16. ουρανο[ν] : so BT, Burnet ; ἄνθρωπον Vind. 109, οὖν Herwerden, secl. Badham.

18. τελεια : τελέα MSS. It seems likely that the papyrus agreed with B and many other MSS. in omitting οὖν (T, Burnet) after μεν, which sufficiently fills the space, though ουν if written οῦ would not take much room.

20. μετεωρο[πο]λει τε, the marginal adscript, is the reading of Syrianus, μετεωρ[ο]π[ο]λειται is new ; μετεωροπορεῖ τε BT and the majority of the MSS., v. l. μετεωροπορεῖται.

21. παιτα : so B, Burnet ; ἅπαντα T.

22. l. πτερορρυησασα.

23. πως : om. MSS. Only the barest vestige remains of the letter preceding ω and it does not particularly suggest π, but since τεως would be too long πως seems inevitable.

24. The MSS. support the marginal στερεου (the usual Platonic form : στερροτέρου Tim. Locr. 101 a), not στερρου. It is probable that the second rather than the original hand substituted σ for π.

29. A fragment containing the letters μιν is rather doubtfully placed here.

31. θνητ[ in the margin was doubtless θνητην, which is found instead of the better supported θνητόν in Ven. 8, Par. 2011.

**xxvi.** 1. δεξεσθ[αι] : so B ; δέξασθαι T, Burnet.

8. κα[θο]ρα μ[ε]ν : so T ; καθορῶμεν B.

9. The reading αὖ τὴν δικαιοσύνην, indicated by the writer of the adscript, is found in Coisl. 155 and was considered favourably by Heindorf.

10. [. . .] . δικαιοσυνη does not occur in any MS. The letter before δ is represented by a vertical stroke which would suit η, ι, or ν, and it is immediately below the second upright of the η in [αυτ]ην. Perhaps [ο εστ]ι may be restored ; cf. *Parm.* 133 d αὐτοῦ δεσπότου δήπου, ὃ ἔστι δεσπότης.

13. ουδε η : so B (οὐδ') ; οὐ δή T, οὐδ' ἤ vulg.

14. εν ετερω ουσα (so MSS.) in the margin shows that something other than ουσα stood in the text, but there is no known variant. Of the ν of ων there remains only the top of the second upright stroke.

17. ουτως : ὂν ὕντως MSS.

29. δη : om. MSS.

31. θεο[ι]ς : θεῷ MSS. (θεῶν Coisl. 155).

επομ[ενη : ἑπομένη καὶ εἰκασμένη MSS. One more letter might have been expected in the lacuna at the beginning of the next line.

**xxvii.** 4. μολις : μόγις MSS.

6. δ' ου : δ' ἔδυ MSS. δ' ου was presumably due to the influence of l. 8.

27. The papyrus of course may have read δη with T instead of δε. B here has οὐδὲν ἔχει for οὗ δ' ἔνεχ' ἡ.

29. ο[υ εστι πεδιον : πεδίον οὗ ἐστιν MSS.

**xxxiii.** A slight difficulty arises concerning the gap between the remains of this column and Col. xxvii. A column of this papyrus corresponds elsewhere to approximately fourteen lines of the Oxford text ; there are sixty-five printed lines lost between xxvii. 33 and xxxiii. 1, giving an average of only thirteen lines for the five columns, which would therefore appear to have been written larger or to have been rather shorter than their neighbours. This irregularity makes it the less easy to explain the remains of the two marginal adscripts which are all that survive of Col. xxxii. In the second of them ] οταν δ[ε | τι τω[ν is

a possible reading, with a reference to p. 250 a 6 *αὖται δέ, ὅταν* (v. l. *ὁπόταν*) *τι τῶν ἐκεῖ* κτλ.; but the stroke before *τ* is somewhat straight for an *ο*, and the words in question would be expected to have occurred two or three lines lower in the column: moreover *ὅταν δέ*, which would imply the omission of *αὖται*, is quite unsupported. On the other hand there is nothing else in the neighbourhood suggesting *-ταν*, and that ll. 14–20 of Col. xxxiii, which are on the same fragment as the two marginal insertions, are rightly identified can hardly be doubted.

**xxxiii.** 1. This line is most probably the first of the column, but the margin above it is imperfect.

14. *τε*, which was originally omitted, was added by the second hand.

**xxxiv.** 1. *ο*: om. MSS. Possibly *τ(ε)* was omitted in l. 3.

13. *εναργες εαυ̣τῆς*: *ἑαυτῆς ἐναργές* MSS.

**xxxv.** 3. *η* (= *ἤ*): *ὁ* MSS.

4. *τι θεοειδες ι̣δη προ̣σωπον*: *θεοειδὲς πρόσωπον ἴδῃ* MSS., omitting *τι*.

5. *η* was added above the line by a hand different from that to which the majority at any rate of the insertions are due. The MSS. agree with the original reading.

12. *εδεδιει* confirms the correction of Cobet; *δεδιείη* B, *δεδίει* T.

22. *ηι η*: so T and edd.; *ἧ* B.

Fr. (*b*). This fragment cannot be referred to Col. xxii. 7–9.

Fr. (*c*). Neither Col. ii. 10–12 nor Col. xxxv. 18–20 seems to be the right position for this fragment.

Fr. (*d*) possibly belongs to Col. xxxiii.

Fr. (*f*). The breathing over the *ω* is doubtful.

Fr. (*k*). It is hardly certain that the fragment belongs to **1017**.

Fr. (*m*). Col. ii. 2–3 is an unsuitable position for this fragment.

Fr. (*n*) cannot be assigned to Col. xxvii. 8–9.

Fr. (*p*). Not Col. xxvii. 19–20 or 22–3.

Fr. (*v*). The combination with Col. xxii. 5 is unconvincing.

## 1018. XENOPHON, *Cyropaedia* i.

25·6 × 10·7 cm. Third century.

Two columns, containing part of the sixth chapter of the *Cyropaedia*, Book i. The recto of the papyrus is occupied by a second-century money-account; the literary text on the verso, written in rather coarse and irregular uncials, may be attributed to the first half of the third century. Stops in the high and medial position are inserted, besides double dots marking a change of speaker; as in **1016**, a single point is sometimes used where two would be in place, and vice versa.

Accents have been added occasionally. These lectional signs as well as a few corrections may all be due to the original scribe.

Textually this papyrus is of considerable interest, standing in very close relationship to the family of MSS. represented by D, the Bodleianus, and Stobaeus. Witness to the early influence of this family had already been found in a Vienna papyrus (ed. Wessely, *Mittheilungen* vi) and in **697**; and the same conclusion is emphasized by **1018**, whose agreement with DBod. is still more marked. In fact, there is here only one noticeable discrepancy from those two MSS. to set against the considerable number of coincidences, namely at l. 39 where instead of their *τινες* the papyrus has the commonly accepted *τ(έ) εἰσι*. Editors may be right in regarding this as the generally inferior family; but there can be no doubt that it embodies an ancient and strongly established tradition.

In the collation below I am able to supplement the information given by Dindorf (Oxford, 1857) with that of the apparatus to the edition of the *Cyropaedia* about to be published by Mr. E. C. Marchant, who has kindly allowed me the use of his proofsheets. C = Parisinus, Bod. = Bodleianus Bib. Canon. 39 (Marchant's D), H = Escorialensis T iii. 14; the other sigla correspond with those of Dindorf.

Col. i.

[π]λεονεκτην των πο 6. 27
[λε]μιων· και ο Κυρος ε
[πι]γελασας ειπεν· ω Η
[ρα]κλεις· οιον συ λεγεις
[ω π]ατερ δειν ανδρα με
[γε]νεσθαι· οιος αν εφη
[ω π]αι δικαιοτατος τε
[και] νομιμωτ[[ε]]τος ανηρ
[ειη]· πως μην εφη 28
[παι]δας οντας ημας
[και] εφηβους ταναντι
[α το]υτων εδιδασκετε·
[ναι] μα Δι εφη και νυν
[γε π]ρος τους φιλους τε

Col. ii.

τινος αει [[.]] [επειρασθε
αγωνιζεσθ[αι προς αυ
τα· ἢ ου γιγ[νωσκεις
ὁτι πάντά τα[υτά κακουρ
γιαι τ εισι κ[αι απαται
και δολωσ[εις και πλε
ονεξιαι· να[ι μα Δι ε 29
φη ο Κυρος θ[ηριων γε
ανθρωπων δ [ει και
δοξαιμι βου[λεσθαι ε
ξαπατησάι [τινα πολ
λας πληγας ο[ιδα λαμ
βανων· ουδε [γαρ το
ξ̄ευειν εφη ο[ιμαι ου

ς πολειτας
[και] του[[ς φιλους]]· οπως
[δε γε] τους πολεμιους δυ
[ναισ]θε κακως ποιειν
[ουκ ο]ισθα μανθανον
[τας υ]μας πολλα[ς] κα
[κουργ]ιας: ου δηται εγωγ[ε
[εφη ω] πατερ: τινος
[μην ε]φη ενεκα εμαν
[θανετ]ε τοξευειν. τι
[νος δ ε]νεκα ακοντιζειν
[τινος] δ ενεκα δουλοῦν·
[υς αγρ]ιους πλεγμασι
[και ορυ]γμασι· τ[ι] δ ε
[λαφο]υς ποδαγραις
[και αρ]πεδοναις· τι
[δε λεου]σι και αρκτοις
[και παρ]δαλε[σι]ν ου
[κ εις το ι]σον [κ]αθιστα
[μενοι] εμαχεσθε· αλ
[λα μετα πλεο]νεξιας
δ ακοντιζειν [ανθρω
πον επετρεπο[μεν υμιν
αλλ επι σκοπ[ου εδιδα
ξαμεν· ϊνα γ[ε νυν
μεν μη κακο[υργοιη
τε τους φιλου[ς ει δε
ποτε πολεμ[ιος γενοι
το· δυναισθε [και αν
θρωπων [σ]τοχα[ζεσθαι
και εξαπαταν [δε και
πλεονεκ[τ]ειν [ουκ εν
ανθρωπ[οι]ς επα[ιδευ
ομεν [υμας] αλλ [εν θη
ριοις· [ινα μ]ηδ ε[ν του
[τοις τους φιλ]ους βλα
[πτοιτε ει δε] ποτ[ε πο
[λεμος γενο]ιτο μ[η
[δε τουτων α]γυμ[να
. . . . . .

6. αν: ἂν ⟨ὧν⟩ Hertlein, Hug, Marchant.

8. νομμωτατος: the second τ was converted from a ρ, i. e. νομιμωτερος was first written.

9. [ειη]: on the analogy of the preceding and following lines not more than three letters should be lost, and hence it is likely that the papyrus agreed with DBod. and Stobaeus in reading ειη for ειης. The supposed double dots might possibly be the tips of a σ, but some kind of stop at any rate is expected.

14. The papyrus evidently had γε before π]ρος, agreeing with DBod.; om. other MSS.

15. τους πολειτας: so Stobaeus; πρὸς τοὺς πολίτας DBod., πολίτας other MSS. It is not clear whether the removal of the dittography is due to the original or another hand.

16. δυ[ναισ]θε suits the space better than δι[νασ]θε (CAD, δύνασθαι Bod.).

20–1. εγωγ[ε εφη: so DBod.; ἔφη ἔγωγε other MSS.

22. ε]φη ενεκα: so DBod.; ἕνεκα ἔφη other MSS.

24. ε]νεκα: om. C.

25. δουλοῦν: so most MSS.; δολοῦν HR. The original reading of D is doubtful.

26. πλεγμασι: so DBod. (-σιν); καὶ πλέγμασι other MSS.

33. εμαχεσθε: μάχεσθε CAGH.

35. αει: αἰεί CAGH. The letter following αει is covered by a blot and a dot signifying deletion is also placed over it; perhaps the ink ran when the scribe was writing the ε of επειρασθε.

36. αν]τα : or ταυτα, as in DBod.

37–8. γιγνώσκεις ὅτι ταῦτα πάντα is the reading of DBod., and no doubt the same order was indicated by the marks above l. 38, the oblique dashes showing the number of letters to be transposed and the figures *α* and *β* the desired arrangement; cf. e. g. **16**. 26. The alteration may be by the first hand. πάντα γιγνώσκεις ταῦτα ὅτι other MSS.

39. DBod. have τινες for τ(ὲ) εἰσι.

42. ο Κυρος : so DBod.; om. other MSS.

48. εφη ο[ιμαι : so Bod., οἶμαι ἔφη D and a later hand in G; om. εφη other MSS.

51. επι σκοπ[ου εδιδα]ξαμεν : so DBod.; ἐπὶ σκοπὸν βάλλειν ἐδιδάσκομεν other MSS. A blot covers the *α* of αλλ.

58. [δε : so DBod.; om. CAGRII.

65. μ[ηδε : μηδέποτε AGH.

## 1019. CHARITON, *Chaereas and Callirrhoë.*

17 × 17·5 cm. Late second or early third century.

Two fragments of the *Chaereas and Callirrhoë* have already been obtained from Egypt, one a Fayûm papyrus of about the end of the second century (P. Fay. 1), the other a vellum palimpsest bought by Wilcken at Luxor, of the later Byzantine period (*Archiv* i. pp. 227 sqq.). Fresh evidence for the early popularity of Chariton's romance is now supplied by a papyrus from Oxyrhynchus. This contains parts of two columns, from the third and fourth chapters of Book ii, written in a clear semi-cursive hand of, apparently, much the same date as P. Fay. 1; it may be assigned to the close of the second century, or, at latest, to the opening decades of the third. An oblique dash is used as a stop in l. 55; cf. e. g. **413** verso.

The text of the *Chaereas and Callirrhoë*, apart from the two small fragments recently discovered, depends upon a single Florentine MS. of the thirteenth or fourteenth century (F). Compared with this, **1019** shows characteristics very similar to those of the Fayûm papyrus, except that the latter is more accurate. As would be anticipated in copies so much closer to the author, both papyri sometimes supply what is evidently a better reading. Thus, e. g., in **1019**, ποδῶν in l. 1 confirms an emendation of D'Orville (ποθέν F); in l. 25 the sense, which in F is obscured, was rightly given, though the exact wording is uncertain; ὀνομάζων for εἶναι νομίζων and in l. 54 the omission of ὅτι are other patent gains. There are also a number of small variations with regard to which the choice is less easy, though naturally the older authority deserves every consideration and is likely to be more often right than not. On the other hand, confidence is

disturbed by such errors as those in ll. 33, 38, 44, and 48–9. A noteworthy agreement of the papyrus with F in a probable corruption is found in l. 29.

Col. i.

[νεων ψοφ]ου δε ποδων αι[σθο ii. 3
[μενη Καλ]λιροη προς αυτον [ε
[πεστραφη] θεασαμενος ο[υν ο
[Διονυσιος] ειλεως εφη ω Α[φρο
[διτη και ε]π αγαθω μοι φα[νει
[ης καταπι]πτοντα δε αυτ[ον
[ηδη Λεωνα]ς ὑπελαβεν κ̣[αι
[αυτη φησιν] εστιν ω δεσποτ[α
[η νεωνητο]ς μηδεν ταραχθ[ης
[και συ δε ω] γυναι προσελθε
[τω κυριω Κ]αλλιροη μεν ουν
[προς τουνο]μα του κυριου κατω
[κυψασα πη]γην αφηκε δακρυων
[οψε μεταμαν]θανουσα την
[ελευθεριαν] ο δε Διονυσιος πλη
[ξας τον Λεω]ναν ασεβεστατε
[ειπεν ως αν]θρωποις διαλεγη
[τοις θεοις ταυ]την λεγεις αρ
[γυρωνητον δι]καιως ουν ουχ ευ
[ρες τον πιπρα]σκοντα ουκ ηκου
[σας ουδε Ομη]ρου διδασκοντος
[ημας και γε οι] θεοι ξεινοισιν εοι[
[κοτες αλλοδα]ποισιν ανθρωποων
[υβριν τε και ευνο]μιην εφορωσιν
[. . . . . Κα]λλιροη παυσαι
[μου καταγελ]ων κ̣αι θεαν ονο
[μαζων την] ο̣ὐ̣δ̣ε ανθρωπον
[ευτυχη λαλουσ]η̣ς [δ]ε̣ α̣[υ]τ̣ης
. . . . . .

Col. ii.

των εστωτων εκει και κεκλη
μενων συνηκεν ο Λεωνας
και αφεικομενος εις το τεμε
νος εξηγαγε την Καλλιροην
τους δ ην ϊδειν οτι φυσει γεινον
ται βασιλεις ωσπερ ο εν τω σμη
νει των μελισσων ηκολουθο
υν γαρ αυτοματως απαντες
αυτη καθαπερ ὑπο του καλλο
υς δεσποινη κεχειροτονημενοι
η μεν ουν απηλθεν εις την οι
κησιν την συνηθη Διονυσιος δ̣ [ε ii. 4
τετρωτο μεν το δε τραυμα πε[ρι
στελλειν επειρατο οια δη πεπ[αι
δευμενος ανηρ και εξαιρετω[ς
αρετης αντεποιουμενος μ[η
δε τοις οικεταις θελων ευκατα
φρονητος δοκειν μητε μειρακ[ι
ωδης τοις φιλοις διεκαρτερει [
παρα ολην την εσπεραν ποιο[υ
μενος γαρ λανθανειν κατα[δη
λος δε γεινομενος μαλλον [εκ
της σιωπης μοιραν δε τινα [λα
βων απο του δειπνου ταυτην φ[η
σι κομισατω τις τη ξενη μη ειπη [
δε παρα του κυριου αλλα παρα Διο
νυσιου / τον μεν ουν ποτον προ
ῃ[γ]αγεν επι πλε[ι]στον ηπιστατο
. . . . . .

1. ποδων: D'Orville's *infelix coniectura* (Cobet, *Mnemos.* 8, p. 256) is confirmed; ποθέν F, ὄπισθεν Cobet. ποδῶν was accepted by Hercher.

2. Καλ]λιροη: this is the regular spelling in this text as well as in P. Fay, 1 and in Wilcken's fragments.

4. ειλεως εφη : ἀνεβόησεν ἵλεως εἴης F. εἴης is superfluous.

8. εστιν : om. F.

12–13. In F πηγὴν ἀφῆκε δακρύων precedes κάτω κύψασα.

18. There is not room in the lacuna for σύ which precedes ταύτην in F.

19. δι]καιως ουν ουχ : καὶ ὡς οὐχ F. Since ἀ]γνρωνητον alone does not fill the space, the restoration of δι]καιως seems certain and gives a preferable reading.

20. ηκου[σας : so the Didot edition and Hercher ; ἀκούσας previous editors.

22. Nine letters will hardly fill the lacuna, which is of the same length as in ll. 20 and 23, and the papyrus therefore seems to have agreed with F. Hercher restores the usual reading in ρ 485 καί τε θεοί.

25. F has τὸ γοῦν λοιπὸν παῦσαι κτλ., which has been generally recognized to be defective. The papyrus has the name Καλλιροη, which is obviously needed, and this was of course preceded by some such verb as εἶπεν or ἔφη ; but there is not room for so much as τὸ γοῦν λοιπόν as well, and how the lacuna should be filled remains doubtful.

26. ονο[μαζων : this is clearly superior to F's εἶναι νομίζων. Callirrhoë's point is that Dionysius did *not* think so, but only pretended that he did.

29. και κεκλημενων : so F ; ὡς κεκλημένων Jacobs, whom Hercher follows.

30. ο : om. F. On the other hand after Λεωνᾶς F has τὸ γεγονός which is omitted in the papyrus.

33. τους is an evident clerical error ; τότε rightly F.

34. ο εν : om. ο F.

35. The divisions ηκολουθο|υν here and καλλο|υς in l. 37 are very unusual.

36. αυτοματως : om. F.

37. αυτη : om. F.

38. κεχειροτονημενοι : l. κεχειροτονημένῃ with F.

42. δη : δέ F. Cf. P. Fay. 1. ii. 17 and for the asyndeton ibid. i. 16, note.

44. l. αντιποιουμενος. μήτε for μ[η]δε rightly F.

45. θελων : ἐθέλων F.

48–9. ποιο[υ]μενος γαρ : οἰόμενος μέν F, no doubt correctly.

50. μαλλον : om. F.

51. [λα]βων : λαβόμενος F.

53. ειπη : εἴπητε F. The papyrus is broken away after the η, but the line is of full length and it is unlikely that -τε followed. The 3rd person singular is quite correct after κομισάτω τις.

54. παρα . . . παρα : παρὰ . . . ὅτι παρά F. Hercher inserts another ὅτι before the first παρά, but ὅτι can well be spared altogether.

# IV. DOCUMENTS OF THE ROMAN AND BYZANTINE PERIODS

## (*a*) OFFICIAL.

### 1020. Imperial Rescripts.

10·8 × 20 cm. A.D. 198–201.

A fragment from the bottom of a column, giving two short rescripts of the Emperors Septimius Severus and Caracalla, directing that the praefect should hold a new trial if the persons to whom the rescripts are addressed were under full age. This is the well-known *In integrum restitutio*, regularly allowed by Roman law to minors; cf. Cod. Just. 2. 21, Dig. 4. 4. The only novelty lies in the phrase used to express the praefect's procedure, ἀγῶνα ἐκδικεῖν: as is remarked by Professor Mitteis, to whom I am indebted for some suggestions on this papyrus, ἐκδικεῖν here apparently has the sense of ἐκδικάζειν. One of the two cases related to release from an obligation of some kind (ἄφεσις), in the other there was an accusation of fraud (ἀπάτη). These rescripts are preceded by the remains of two lines from another official response referring an applicant, who had complained of some injustice, to the epistrategus. The papyrus seems to contain a collection of such decisions, though whether they were all concerned with the *In integrum restitutio* is not clear. Perhaps they were here cited by a petitioner as precedents supporting his claim.

. . . . . .

[. . . . . .]ας· εἰ περιγραφὴ [

. [. . .] . . . τῷ ἐπιστρατήγῳ ἔντυ[χε.

*Αὐτοκράτωρ Καῖσαρ Λούκιος Σεπτίμιος Σεουῆρος [Εὐσεβὴς Π]ερτίναξ Σ[εβαστὸς Ἀραβικὸς Ἀδιαβηνικὸς*

*Παρθικὸς Μέγιστος καὶ Αὐτοκράτωρ Καῖσαρ Μάρκο[ς Αὐρήλιος Ἀν]τωνῖνο[ς Εὐσεβὴς Σεβαστὸς*

*Οὐάρῳ Δαμασαίου. εἰ τὴν ἐκ τῆς ἡλικίας ἔχεις β[οήθειαν,] ὁ ἡγούμ[ενος τοῦ ἔθνους*

*τὸν ἀγῶνα τῆς ἀφέσεως ἐκδικ[ήσει.] πρ[οετέθ(η)] ἐν Ἀλεξανδ(ρείᾳ) [*

*Προκόνδῃ Ἑρμαίου δι' Ἐπαγάθ[ο]υ ἀπελευθέρου. εἰ τὴν ἐκ τῆς ἡ[λικίας*
*ἔχεις βοήθιαν,*
*τὸν ἀγῶνα τῆς ἀπάτης ὁ ἡγούμ[ε]νος τοῦ ἔθν̣ο̣υ̣[ς] ἐκδι[κ]ήσει. πρ[οετέθ(η)*
*ἐν Ἀλεξανδ(ρείᾳ)*

7. *η* of *προκονδη* corr. from *ω*: the name is preceded by a marginal cross. 8. *ει* of *εκδι[κ]ησει* corr. from *η*. *θνο* of *εθνου[ς]* blotted.

Ll. 3–8. 'The Emperor Caesar Lucius Septimius Severus Pius Pertinax Augustus Arabicus Adiabenicus Parthicus Maximus and the Emperor Caesar Marcus Aurelius Antoninus Pius Augustus to Varus son of Damasaeus. If you can claim the assistance due to immature age, the praefect of the province shall decide the suit for release. Published in Alexandria . . .

To Procunda daughter of Hermaeus through Epagathus, freedman. If you can claim the assistance due to immature age, the praefect of the province shall decide the suit for fraud. Published in Alexandria . . .'

1–2. These two lines seem to be the decision of a local official rather than another imperial rescript. ]ας in l. 1 may be the termination of a proper name; or ] . *ε*, e. g. *εἶ]πε*, might be read.

5. *β[οήθιαν]* Mitteis. *ἡ ἐκ τῆς ἡλικίας βοήθεια* is *aetatis auxilium*, for which cf. e. g. Cod. Just. 2. 21. 2 *Eo tempore, quo soror tua auxilio iuvabatur aetatis.* *ἔχεις* means 'is rightly yours', i. e. if your years justify the *restitutio*. For *ὁ ἡγούμ[ενος τοῦ ἔθνους* (cf. l. 8) as a synonym for *ἡγεμών*, *praeses provinciae*, cf. e. g. Cass. Dio lxxix. 18, and for the use of *ἔθνος*, *Archiv* iv. p. 380. This line is somewhat short as compared with l. 7, but the sentence appears to be complete.

6. *Ἀλεξανδ(ρείᾳ)* was no doubt followed by a date.

## 1021. Notification of the accession of Nero.

13·5 × 5·9 cm. A.D. 54.

The following unaddressed notice of the decease of the emperor Claudius and the accession of Nero seems to be a rough draft for an official circular or a public proclamation. It is written in a small cursive hand, and several corrections and modifications show the absence of finish. A closely analogous document is B. G. U. 646, a circular from the praefect to the strategi of the Heptanomia enclosing a copy of his order to the people of Alexandria for the celebration of the accession of Pertinax; cf. also the fragmentary Berlin letter, quoted in the note on ll. 14–16, announcing the nomination of G. Julius Verus Maximus as Caesar, and the curious Giessen papyrus published by

Kornemann in *Klio* vii. p. 278 (*Archiv* v. p. 249), referring to the accession of Hadrian.

The papyrus is dated on the 21st (?) of the month Neos Sebastos (Hathur), i. e. November 17, thirty-five days after the death of Claudius. Oxyrhynchus was thus considerably in advance of Elephantine, where, as Wilcken, *Ost.* i. 13, shows, the news was still unknown on November 28.

'Ὁ μὲν ὀφειλόμενος
τοῖς προγόνοις καὶ ἐν-
φανὴς θεὸς Καῖσαρ εἰς
αὐτοὺς κεχώρηκε,
ὁ δὲ τῆς οἰκουμένης
καὶ προσδοκηθεὶς καὶ ἐλπισ-
θεὶς Αὐτοκράτωρ ἀποδέ-
δεικται, ἀγαθὸς
δαίμων δὲ τῆς
οὐκουμένης [ἀρ]χὴ ὤν
[[μεγισ]] τε πάντων
ἀγαθῶν Νέρων
Καῖσαρ ἀποδέδεικται.
διὸ πάντες ὀφείλομεν
στεφανηφοροῦντας
καὶ βουθυτοῦντας
θεοῖς πᾶσι εἰδέναι
χάριτας. (ἔτους) α Νέρωνος
Κλαυδίου Καίσαρος Σεβαστοῦ Γερμανικοῦ
μη(νὸς) Νέ(ου) Σεβα(στοῦ) κα.

7. θεις added above the line. 8. ε of δεικται above the line. 10. l. οἰκουμένης. ων above the line. 15–16. l. στεφανηφοροῦντες καὶ βουθυτοῦντες. 19. σεβαστου γερμανικου added in front of κλαυδιου.

'The Caesar who had to pay his debt to his ancestors, god manifest, has joined them, and the expectation and hope of the world has been declared Emperor, the good genius of the world and source of all good things, Nero, has been declared Caesar. Therefore ought we all wearing garlands and with sacrifices of oxen to give thanks to all the gods. The 1st year of the Emperor Nero Claudius Caesar Augustus Germanicus, the 21st of the month Neos Sebastos.'

8–13. Perhaps there is an intentional antithesis here between Καῖσαρ and Αὐτοκράτωρ in l. 7; but the repetition of οἰκουμένης and ἀποδέδεικται is clumsy, and ll. 8–13 look like an alternative version of ll. 5–8. For ἀγαθὸς δαίμων τῆς οἰκουμένης as applied to Nero cf. Dittenberger, *Orientis Gr. Inscr.* ii. 666 [Νέρων] Κλαύδιος . . . ὁ ἀγαθὸς δαίμων τῆς οἰκουμένης, σὺν ἅπασιν οἷς εὐεργέτησεν ἀγαθοῖς (Wilcken). The reading in ll. 10–11 is very uncertain, but probably does not misrepresent the sense, for which Wilcken compares the prophetic papyrus discussed by him in *Hermes* xl. pp. 544 sqq., Col. ii. 6–7 ἐπὰν . . . παραγένηται βασιλεὺς ἀγαθῶν δοτήρ (ἀγαθὸν δαίμονα occurs three lines above); cf. also σὺν ἅπασιν . . . ἀγαθοῖς in the inscription already quoted. [ἀρ]χὴ in l. 10 is not at all convincing: the final letter is more like ν than η, and [. .]μενων could be read; moreover in l. 11, instead of supposing that the writer began the word μεγίστων, it would be possible to regard the deleted letters as a mistaken repetition of the syllables -μενων. A participle, however, gives a less satisfactory construction and sense, and no suitable substantive ending in -ων seems to be obtainable; ἡγεμών is not satisfactory.

14–16. The construction is confused, the accusative being employed as if δεῖ or some similar word and not ὀφείλομεν were written. Cf. for the phraseology B. G. U. 646. 19–24 [ἀ]κόλουθόν ἐστιν, [ὦ ἄνδρ]ες Ἀλεξανδρεῖς, πανδημεὶ [θ]ύο[ν]τας καὶ εὐχομένους . . . στεφα[νηφ]ορῆσαι ἡμέρας πεντεκαίδε[κα. It may be convenient to add here the text of the letter in the Royal Library at Berlin, published by Parthey in *Memorie dell' Instituto di Corrisp. Arch.* 2, p. 440, and reprinted with improvements by Deissmann, *Licht vom Osten*, p. 267 : ἐπεὶ γν[ώ]στ[ης ἐγενόμην τοῦ] εὐαγγελ[ίο]υ περὶ τοῦ ἀνηγορεῦσθαι Καίσαρα τὸν τοῦ θεοφιλεστάτου κυρίου ἡμῶν Αὐτοκράτορος Καίσαρος Γαίου Ἰουλίου Οὐήρου Μαξιμίνου Εὐσεβοῦς Εὐτυχοῦς Σεβ[αστο]ῦ παῖδα Γάιον Ἰούλιον Οὐῆρον Μάξιμον Σεβαστόν, χρή, τιμιώτατε, τὰς θεὰς κωμάζεσθαι. ἵν' [υ]ἱὸν εἰδῇς καὶ παρατύχῃς . . .

19. Some very cursive letters just below the line in front of Κλαυδίου are probably to be interpreted as Σεβαστοῦ Γερμανικοῦ, which was originally omitted. The words have been transferred in the text to their proper position. Καίσαρος too is very cursive.

20. κα: the second figure is very uncertain ; it could also be δ or ε.

## 1022. Enrolment of Recruits.

36·8 × 9 cm. A.D. 103. Plate I.

This is a letter in Latin addressed by the praefect of Egypt, C. Minicius Italus, to Celsianus, praefect of the third Ituraean cohort, announcing the addition to the cohort of six recruits, whose names, ages, and distinguishing marks, if any, are given. At the foot is a note of the receipt of the letter and of its entry in the archives of the cohort. The document, which is in excellent preservation, is written in a clear cursive : dots are placed usually after abbreviated words and in some cases also after numerals, rarely elsewhere.

*ϛϱ*

*[C.] Minicius Italu[s C]elsiano suo*
*sal u tem.*
*tirones sexs probatos a me in*
*coh(orte) cui praees in nume-*
*ros referri iube ex xi*
*kalendas Martias : nomi-*
*na eorum et icon[i]smos*
*huic epistulae subiecci.*
*vale frater karissim[e].*
*C. Veturium Gemellum*
*annor(um) xxi sine i(conismo),*
*C. Longium Priscum*
*annor(um) xxii, i(conismus) supercil(io) sinistr(o),*

*C. Iulium Maximum ann(orum) xxv*
*sine i(conismo),*
*[.] Lucium Secundum*
*annor(um) xx sine i(conismo),*
*C. Iulium Saturninum*
*annor(um) xxiii, i(conismus) manu sinistr(a),*
*M. Antonium Valentem*
*ann(orum) xxii, i(conismus) frontis*
*parte dextr(a).*

2nd hand. *accepta vi k(alendas) Martias ann(o) vi*
*Imp(eratoris) Traiani n(ostri) per*
*Priscum singul(arem).*
*Avidius Arrianus cornicular(ius)*
*coh(ortis) iii Ituraeorum*
*scripsi authenticam*
*epistulam in tabulario*
*cohortis esse.*

15. *maximum·* Pap. 30. *epistulam·* Pap.

'C. Minicius Italus to his dear Celsianus, greeting. Give orders that the six recruits who have been approved by me in the cohort under your command be included in the ranks from Feb. 19: I append to this letter their names and descriptions. Farewell, dearest brother.

C. Veturius Gemellus, aged 21, without description,
C. Longius Priscus, aged 22; description, a mark on his left eyebrow,
C. Julius Maximus, aged 25, without description,
[.] Lucius Secundus, aged 20, without description,
C. Julius Saturninus, aged 23; description, a mark on his left hand,
M. Antonius Valens, aged 22; description, a mark on the right side of his forehead.

Received on Feb. 24 in the 6th year of our emperor Trajan through Priscus, orderly. I, Avidius Arrianus, adjutant of the third cohort of the Ituraeans, have written out the original letter for the archives of the cohort.'

1. The meaning of these letters in the middle of the upper margin is obscure. The second is pretty certainly *e*, the first *c* or *s*. There is no sign of anything further, but the papyrus is at this point worn as well as broken, and it is possible that one or two more letters followed. *Ce[pi]* on the analogy of **720**. 15 (if that be the right reading[1]) is not very satisfactory.

2. Feb. 24, A.D. 103 (ll. 24–5) is the latest date so far known for the praefecture of Minicius Italus, who was succeeded in this year by Vibius Maximus. The papyrus

[1] Wilcken's suggestion *legi* (*Archiv* iii. 313) is hardly suitable; the first letter may be *l*, but the third does not seem to be *g*.

confirms the view of the date of Italus expressed in P. Amh. 64, and the corrected reading of B. G. U. 908. 9, ϵ (ἔτει), in *Archiv* ii. p. 137.

4. *Probatus* is the technical term for 'passed', 'examined' by the praefect, corresponding to the Greek ἐπικεκριμένος (e. g. **1023**. 5); cf. B. G. U. 696. i. 28 *tirones probati* and *Mél. d'arch. de l'école française de Rome*, 1897, p. 450 *prob]ato in iii Gallica*. The spelling *sexs* is found in inscriptions.

8. *icon[i]smos*: the word may have its ordinary sense if in l. 14, &c., some term signifying a mark or scar be understood; otherwise it must be supposed that the proper meaning 'description' here passes into that of the features constituting the description, *sine iconismo* being practically equivalent to ἄσημος. Cf. τ 245–6 *μυθήσομαι οἷος ἔην περ, γυρὸς ἐν ὤμοισιν, μελανόχροος, οὐλοκάρηνος*, on which the scholiast remarks that *ὁ τρόπος εἰκονισμός*.

11. This man recurs forty years later as a veteran in **1035**. 2.

25. *n(ostri)* is unexpected, though it may stand. The letter could be *m*, but this is no easier. *au(gusti)* cannot be read.

27. *Arrianus*: or perhaps *Traianus*.

28. The third Ituraean cohort is mentioned as being in Egypt in the year 83 in C. I. L. iii. p. 1962. From the fact that this letter was found at Oxyrhynchus it may be inferred that the cohort was at this period stationed in that district. That a son of one of the recruits subsequently appears there (**1035**. 1–3) well accords with such a conclusion.

## 1023. Arrival of a Veteran.

8·3 × 7·5 cm. Second century.

A brief note recording the presence, at Oxyrhynchus no doubt, of a veteran soldier, with particulars of his entry upon the praefect's list. The document is unaddressed, and is no more than an occasional memorandum. It is inscribed on the verso of **1035**, and presumably belongs, like that papyrus, to the reign of Antoninus, in spite of the formula of ll. 8–9, which was probably taken over from an earlier document. Lines 6–9 supply a new date for the praefecture of Q. Rammius Martialis, which is shown to go back to the first year of Hadrian.

*Πόπλιος Πετρώνιος*
*Κέλερ ἀπολύσιμος*
*στρατιώτης, πρώτως*
*παρεπιδημήσας, δηλω-*
*θεὶς ἐπικεκρίσθαι*
*ὑπὸ Κοείντου Ῥαμ-*

μί[ο]υ Μαρτιάλις
τῷ α (ἔτει) Ἁδριανοῦ
τοῦ κυρίου.

'Publius Petronius Celer, discharged soldier, now for the first time residing, declared to have been placed on the list by Quintus Rammius Martialis in the first year of Hadrianus the lord.'

4. παρεπιδημήσας: record of the place of residence chosen by the veterans was kept in the epikrisis-lists; cf. B. G. U. 113. 12 βουλόμενος παρεπιδημεῖν πρὸς καιρὸν [ἐν νομῷ Ἀρσινο]είτῃ (so too 265. 19, 780. 14), and for παρεπιδημεῖν e. g. P. Tor. 8. 13 τῶν παρεπιδημούντων καὶ κατοικούντων ἐν ταύταις ξένων. On the subject of the epikrisis of the veterans see P. Meyer, *Heerwesen*, p. 125.

6 sqq. The earliest date hitherto recorded for the praefecture of Q. Rammius Martialis was Pharmouthi 28 of the second year of Hadrian (23 April 118), in C. I. G. 4713f = Dittenberger, *Orientis Gr. Inscr.* ii. 678; he is now shown to have entered upon his office before the end of Hadrian's first year, i. e. before 29 August, 117. His predecessor, M. Rutilius Lupus, was still praefect on the fifth of January of that year (B. G. U. 114. 5).

## 1024. Order for a Grant of Seed.

30·4 × 6·5 cm. A.D. 129.

An authorization from the strategus and basilicogrammateus of the nome to a local sitologus for a grant of seed-corn to a cultivator. The document is closely parallel to P. Brit. Mus. 256 recto (e) (*Catalogue* ii. p. 96), an earlier authorization of a similar character, though differing in detail, conveyed from the strategus and basilicogrammateus by a son of an imperial slave; and in one or two places it helps to establish the text of that interesting but imperfect papyrus. Cf. Wilcken, *Archiv* iii. pp. 236–7; Goodspeed, *Papyri from Karanis*, p. 10.

Ἀσκληπιάδης στρατηγὸς
Ὀξυρυγχείτου Ἡρακλᾷ τῷ
καὶ Ἡρακλείδῃ σιτολόγοι
ἀπηλιώτου τοπαρχίας Πα-
κέρκη τόπων χαίρειν. μέτρη-
σον συνεπιστέλλοντος
Ἱέρακος βασιλικοῦ γραμματ(έως)
ἐκ τοῦ καλλίστου δείγμα-

τος ἀπὸ γενήματος τοῦ
διελθόντος ιγ (ἔτους) εἰς κατα-
σπορὰν τοῦ ἐνεστῶτος ιδ (ἔτους)
Ἀδριανοῦ Καίσαρος τοῦ κυρίου
εἰς σπέρματα δάνεια Ἀπολ-
λωνίου Ἡλιοδώρου τοῦ Ἀπολ-
λωνίου μητρὸς Θαΐδος
Χ[αι]ρήμονος ἀπ' Ὀξυρύγχα(ν)
πόλεως ὡς (ἐτῶν) οθ ο(ὐλὴ) ὀφρ(ύι)
δεξ(ιᾷ), ὃν καὶ γνωριεῖς
ἰδίῳ κινδύνῳ, ἣν ἤρηται
δι' αἰτήσεως εἰς ἣν γεωργεῖ
περὶ κώμην Ὤφιν ἐκ τοῦ
Ἀπολλωνίου Ἀλθαιέως
σὺν τῷ Πυρρίου καὶ Λυσιμάχο(υ)
κλήρων (ἄρουραν) αδ΄ πυροῦ
καθαροῦ ἀδόλου ἀβώλου ἀκρί-
θου κεκοσκινευμένου μέ-
τρῳ δημοσίῳ μετρήσει τῇ
κελευσθείσῃ ἀρτάβην
μίαν τέταρτον, ⁄ (πυροῦ) (ἀρτάβη) αδ΄,
μηδενὸς ὑπολογουμένου
εἰς ὀφειλὴν ἢ ἕτερόν τι
ἁπλῶς, ἣν καταθήσεται
εἰς τὴν γῆν ὑγιῶς ἐπακο-
λουθούντων τῶν εἰωθό-
των, καὶ ἐκ νέων ἀποδώσει
τὰς ἴσας ἅμα τοῖς τῆς γῆς
δημοσίοις· παρ' οὗ καὶ λήμψῃ
τὴν καθήκουσαν ἀποχὴν
δισσήν, ὧν τὴν ἑτέραν ἐμοὶ
ἀναδώσεις. (ἔτους) ιδ Αὐτοκράτορος
Καίσαρος Τραιανοῦ Ἀδριανοῦ
Σεβαστοῦ Ἀθὺρ ιζ.

2nd hand. Ἱέραξ βασιλ(ικὸς) γραμ(ματεὺς) [[. .]] διαδεχόμενο(ς)
καὶ τὰ κατὰ τὴν στρ[ατ]ηγίαν, με-
τρήσατε τὴν τοῦ πυ[ρο]ῦ ἀρτάβην
μίαν τέτ[α]ρτον, [ / ] (πυροῦ ?) αδ΄, ὡς πρόκ(ειται).

24. l. κλήρου. 32. η of ην corr. from α, i. e. the scribe began to write ἅς or ἄ.

'Asclepiades, strategus of the Oxyrhynchite nome, to Heraclas also called Heraclides, sitologus of the district of Pakerke in the eastern toparchy, greeting. Measure out, with the authorization also of Hierax the basilicogrammateus, from the best sample, of the produce of the past 13th year, for the sowing of the present 14th year of Hadrianus Caesar the lord, as a loan of seed for Apollonius son of Heliodorus son of Apollonius, his mother being Thaïs daughter of Chaeremon, of the city of Oxyrhynchus, aged about 78, with a scar on the right eyebrow, whom you are to recognize at your own risk, as requested by him for the 1¼ arourae of land which he cultivates near the village of Ophis in the holding of Apollonius of the Althaean deme with those of Pyrrhias and Lysimachus, one and one quarter artabae of wheat, pure, unadulterated, unmixed with earth and sifted, according to public measure and regulation measurement, total 1¼ art. wheat, without any deduction for debts or any other purpose; and he shall sow it on the land in good faith under the observance of the usual officers, and shall repay an equivalent amount out of the new crop together with the government dues upon the land; and you shall take from him a proper receipt in duplicate and shall give one copy to me. The 14th year of the Emperor Caesar Trajanus Hadrianus Augustus, Hathur 17.

From Hierax, basilicogrammateus and deputy-strategus: measure out the one and a quarter artabae of wheat, total 1¼ wheat, as above.'

1. The authorization is nominally issued by the strategus although, as the signature in ll. 43–6 shows, the basilicogrammateus was discharging the duties of the superior office. Some traces of ink above l. 1 near the edge of the papyrus are perhaps due to accidental blotting.

6–7. Cf. P. Brit. Mus. 256 recto (e) 2–3 ἀκολο[ύθ]ως τοῖς ὑπὸ Οἴακος στρ[ατ]ηγοῦ . . . [καὶ] Ἀσκληπιάδου βα[σι]λικοῦ γραμμ[ατέως] ἐπ[εσ]ταλμένοις καὶ ἐπεσφραγι[σμέ]νοις δίγμασι.

22. Ἀλθαιέως: at this period the name of an Alexandrian deme was regularly accompanied by that of the tribe (cf. Schubart, *Archiv* v. pp. 83 sqq.); the absence of the latter here is of course due to the fact that the name of the κλῆρος dates from an earlier time.

32–3. This passage makes it clear that in l. 7 of the Brit. Mus. papyrus . . . α ὑγιῶς καταθήσεσθαι is to be read instead of ε[νι]αυσίως καταθήσεσθαι. The possibility of γ in place of σ had already been observed by Grenfell. ὑγιῶς is equally certain in P. Flor. 21. 13.

33–4. ἐπακολουθούντων τῶν εἰωθότων: the officials meant probably coincided at least partially with those specified in P. Brit. Mus. 256 recto (d) 1–4 as concurring in the authorization of the grant to which 256 recto (e) refers, namely the ἡγουμεν[ος κώμης (?)], the toparch, the comogrammateus and the scribe of the public cultivators.

38. The papyrus confirms ἀποχήν in l. 10 of the Brit. Mus. text, as restored by Wilcken, *Archiv*, *l. c.* in place of χειρογραφίαν.

43. There seems to be some correction in front of διαδεχόμενος. Perhaps a μ is deleted, i. e. the writer began the word μετρήσατε.

46. [ / ] (πυροῦ) αδ΄: or perhaps simply / αδ΄.

## 1025. Engagement of Performers.

25·9 × 7·2 cm. Late third century.

An order from the municipal officials of Euergetis to an actor and a Homeric reciter to come and perform on the occasion of a festival. The document is analogous to P. Grenf. II. 67, in which the president of a village council engages the services of two dancing-girls, and which belongs, like **1025**, to the third century; cf. also **475**, **731**, Brit. Mus. 331, P. Flor. 74, and **519** and **1050**, which record payments made to a mime and a reciter, no doubt on some such occasion as the present.

Αὐρήλιοι Ἄγαθος γν(μνασιάρχης)
ἔναρχος πρύτανις καὶ
Ἑρμανοβάμμων ἐξηγ(ητὴς)
καὶ Δίδυμος ἀρχιερεὺς
καὶ Κοπρίας κοσμητὴς
πόλεως Εὐεργέτιδος
Αὐρηλίοις Εὐριπᾷ βιολό-
γῳ καὶ Σαραπᾷ ὁμηριστῇ
χαίρειν.
ἐξαυτῆς ἥκετε, καθὼ[ς
ἔθος ὑμῖν ἐστιν συνπα-
νηγυρίζειν, συνεορτάσον-
τες ἐν τῇ πατρῴᾳ ἡ[μῶν
ἑορτῇ γενεθλίῳ τ̣οῦ̣ Κρ̣όν̣ο̣υ
θεοῦ μεγίστου ἀναν . . . . [.
τῶν θεωριῶν ἅμ᾽ α̣ὐ̣ρ̣[ιον
ἤτις ἐστὶν ι ἀγομ[έν]ων
ἐπὶ τὰς ἑξ ἔθους ἡμ[έρ]ας,
λαμβάνοντες το[ὺς] μισ-
θοὺς καὶ τὰ τείμια.
σεσημ(ειώμεθα).
2nd hand. Ἑρμανοβάμμων ἐξηγ(ητὴς)
ἐρρῶσθαι ὑμᾶς εὔχομ(αι).

3rd hand. *Δίδυμος ἀρχιερ(εὺς) ἐρρῶσθ(αι) ὑμᾶς εὔχομ(αι).*
4th hand. *Κοπρίας ἐρρῶσθαι ὑμᾶς*
*εὔχομαι.*

'Aurelius Agathus, gymnasiarch, prytanis in office, and Aurelius Hermanobammon, exegetes, and Aurelius Didymus, chief priest, and Aurelius Coprias, cosmetes, of the city of Euergetis, to Aurelius Euripas, actor, and Aurelius Sarapas, Homeric reciter, greeting. Come at once, in accordance with your custom of taking part in the holiday, in order to celebrate with us our traditional festival on the birthday of Cronus the most great god. The spectacles will begin to-morrow the 10th and be held for the regular number of days; and you will receive the usual payment and presents. Signed. I, Hermanobammon, exegetes, pray for your health.' Similar signatures of Didymus and Coprias follow.

3. Hermanobammon is a compound of the names of three deities, Hermes, Anoubis, and Ammon. *Ἑρμανοῦβις* and *Ἑρμάμμων* are already familiar (B. G. U. 332. 9, P. Leipzig 15. 3, &c.).

4–5. The order in which the *ἀρχιερεύς* and *κοσμητής* here stand is the reverse of that assigned them by Preisigke, *Städt. Beamtenwesen*, pp. 31 sqq., and the signatures in ll. 22–6 prevent any supposition of a lapse on the part of the writer. In P. Flor. 21. 1–2, on the other hand, the cosmetes is given precedence. Apparently the rank of *ἀρχιερεύς* was liable to some fluctuation.

6. Euergetis is mentioned in **814**, a papyrus of the first century; it was evidently a considerable place.

7. *βιολόγῳ*: this word occurs in an epigram found at Aquileia (Jacobs, *Anth. Pal.* iii. p. 970) *τὸ λαλεῖν σοφὸς Ἡρακλείδης μειμάδι Βασίλλῃ στήλην θέτο βιολόγος φώς.* It meant much the same as *μῖμος*, no doubt; cf. **519**. 3–4 and **1050**. 25–6, where a *μῖμος* and a *ὁμηριστής* stand in close proximity.

15. The remains at the end of the line do not suit *ἀνανευμένων* or *ἀναγκαίως*.

19–20. The scale of payment was high, as is shown by **519**, where a *μῖμος* receives 496 and a *ὁμηριστής* 448 drachmae. It appears from that papyrus that the municipal officials made considerable contributions towards such entertainments.

## 1026. Attestation of Agreement.

28·8 × 17·8 cm. Fifth century.

The compact recorded in this papyrus is not very clearly expressed, but the main points are sufficiently evident. The principals are Gerontius and John, the latter apparently being in Gerontius' debt. It is directed that certain personal effects should be sold and the debt paid; and that any surplus should be given to John's children. A list is appended of the property, with the prices obtained for the articles already sold: as often happens in such lists, some rare or

unknown words occur. The document was drawn up by two *πρεσβύτεροι*, who seem to have been to some extent mediators as well as witnesses; cf. note on l. 2. No date is given, but the character of the handwriting and the nature of the sums mentioned fix the period fairly definitely.

. . ] . [. .]ν . . .

*Μεταξὺ ἐλάβομεν Γεροντίου κ[α]ὶ Ἰωάννην ὥστε*
*λαβεῖν Ἰω[ά]ννην τὰ ἱμάτια καὶ τὰ λινούδια σὺν μα-*
*φορίοις καὶ φακιαλίων ὥσ[τ]ε πραθῆνα[ι] αὐτὰ καὶ δοῦναι*
*τὸ δάνιον τῶν τριῶν ὁλοκοττίνων, δεδώκαμεν δὲ*
*αὐτὰ Γεροντίῳ πραθῆναι τιμῆς, τί ἀποδοθῆναι ὅρκον,*
*τὰ δὲ καταλιπόμενα ἀποδοῦνα[ι] Ἰωάννει εἰς ἀναλώματα*
*τῶν τέκνων αὐτοῦ.* *ἔστι δὲ*
*τὰ πραθέντα εἴδη* *οὕτως·*
*δελματίκιον ὀνύχινον* (δηναρίων) *μ(υριάδων) ,γτοε,*
*ὁμοίως ἄλλο Ξοΐτιον* (δηναρίων) *μ(υριάδων) ,γ,*
*λινού[δ]ιον παραπύλιον σὺν φακιαλίῳ βιλλαρικὸν νο(μισματίου) α,*
*φακιάλιον* (δηναρίων) *μ(υριάδων) ψν,*
*βαλανάριον καὶ λινούδιον* (δηναρίων) *μ(υριάδων) ,αφ.*
*τὰ δὲ μὴ πραθέντα εἴδη* *οὕτως·*
*δελμάτιον α,*
*μαφόριον ὀνύχ(ινον) α,*
*Ξοΐτιον μαφόριον α,*
*μουθονάλιον μαφόριον α,*
*κάδιον γυν[α]ικεῖον,*
*πανθιω[ν]άριον μυροθήκη·* *ταῦτα πραθῆναι*
*διὰ Θεοδώρου καὶ Γεροντίου τιμῆς.* *καὶ τὰ ἀναλωθέντα*
*διὰ Γεροντίου* (δηναρίων) *μ(υριάδες) ,αωξ.*
*Ἀνδρέας καὶ Τριάδελφος πρεσβύτεροι μαρτυροῦμεν.*

2. ἴω[α]ννην Pap.; l. Ἰω[ά]ννου. 3. ἱματια Pap. 4. l. φακιαλίοις. 5. l. τό. 7. l. Ἰωάννῃ. 11. ξοΐτιον Pap.; so in l. 18. 12. l. βιλλαρικῷ. 17. ονυχ: Pap. 21. l. πανθειω[ν]άριον.

'We have mediated between Gerontius and John to this effect:—John shall take the cloaks and the linen with the veils and the kerchiefs to be sold, and shall pay the loan of the three solidi; and we have given them to Gerontius to be sold for their value, as to the

amount of which an oath shall be taken (?); and the remainder shall be paid to John for the expenses of his children. The articles sold are as follows:—an onyx-coloured Dalmatian vest at 33,850,000 denarii; another likewise of the Xoïte kind at 30,000,000; a . . . linen cloth with a common kerchief at 1 solidus; a kerchief at 7,500,000; a towel and a linen cloth at 15,000,000 denarii. The unsold articles are as follows:—1 small hide, 1 onyx-coloured veil, 1 Xoïte veil, 1 . . . veil, a woman's box, a little shrine to hold unguents; these are to be sold through Theodorus and Gerontius for their value. Expenses through Gerontius amount to 18,600,000 denarii. We, Andreas and Triadelphus, presbyters, are witnesses.'

1. There are vestiges of a short heading, apparently not *χμγ*.

2. *μεταξὺ ἐλάβομεν*: cf. e. g. P. Tebt. 433 *διαλήμψεται μεταξὺ ὑμῶν ὁ στρατηγός*. Perhaps the two *πρεσβύτεροι* should be regarded simply as *μεταξυμεσῖται* who witnessed an agreement independently arrived at; cf. e. g. C. P. R. 19. 7–8 *συνεθέμην . . . ἐπὶ παρουσίᾳ Διοσκουρίδου πρεσβυτέρου τῆς ἐκκλησίας ἐπὶ ὅροις ὥστε κτλ.*, 23 *ὁ μεταξυμεσίτης*, Mitteis, *Abh. Berl. Akad.* 1905, ii. p. 56. But the whole form of the present document, as well as ll. 5–6, may be taken to imply a more active part in the negotiation; cf. P. Brit. Mus. 113. (1)

3. *μαφόριον*, not *μαφόρτιον*, is the usual form in Byzantine Greek; see Du Cange, *s. v.*

4–5. *δοῦναι τὸ δάνειον* might mean to lend, not to repay; but the whole transaction seems more intelligible if the words are construed in the latter sense.

6. *τί . . . ὅρκον*: the meaning appears to be that an oath was to be taken by Gerontius as to the amount realized, but the construction of *τί* is harsh and the asyndeton awkward.

10. On the numismatical peculiarities of this period cf. the data collected by Wessely in his article on Philogelos, *Sitzungsber. d. k. Akad. d. Wissensch. in Wien, Phil.-Hist. Kl.* cxlix. The thousands in ll. 10, 11, and 14 are denoted, as is usual at this date, by oblique strokes at the bottom of the figure. The symbol for *μυριάδες* is a semicircle open at the base and having a dot beneath it.

11. *Ξοΐτιον* is formed from *Ξοΐτης* and some speciality of Xoïs or the Xoïte nome is meant; cf. B. G. U. 927. 6 *ἐρίων Ξοϊτικῶν*.

12. *παραπύλιον* is difficult, but the alternatives seem to be no better; *γα*, *γλ*, *τα* or *τλ* could be read in place of the *π*, and *δ* instead of *λ* (*-νον* is unlikely). *βιλλαρικόν* = *villaricum*, but that form does not occur.

14. *βαλανάριον*: cf. **921**. 18, **1051**. 22.

16. *δελμάτιον* = *δερμάτιον*; but perhaps *δελματί(κι)ον* should be read.

19. *μουθονάλιον* is unknown; the syllable *μουθ* suggests that the word may indicate a local product like *Ξοΐτιον*.

21. The novel *πανθειονάριον* was evidently a casket of special shape, modelled perhaps on that of the Roman Pantheum.

24. *πρεσβύτεροι*: cf. P. Brit. Mus. 113. (1) 104 sqq. (i. p. 204), where two *πρεσβύτεροι καὶ οἰκονόμοι τῆς ἁγίας ἐκκλησίας τῆς Ἀρσινοϊτῶν πόλεως* subscribe to a deed of arbitration, and C. P. R. 19. 7–8, quoted above.

## (δ) DECLARATIONS TO OFFICIALS.

### 1027. Denial of a Claim.

8·7 × 16·7 cm. First century.

This document, of which the beginning and end are missing, is an application, addressed no doubt to the βιβλιοφύλακες, from a creditor whose security was threatened. Money had been lent to two brothers, Theon and Pekusis, on the security of some house-property. In default of payment the creditor desired to foreclose upon the property, when he learnt that in order to prevent this the father of the debtors had sent in a declaration that the property had been mortgaged to himself. The applicant seeks to prove that this declaration was fraudulent.

The papyrus may be assigned on account of the character of the handwriting to about the middle of the first century.

. . . . . .

*δι' ὑμ[ῶν . .]φ[ τῶν ὑ-*
*ποχρέ[ω]ν μου Θέωνο[ς καὶ Πεκύσιος Ἀμμωνίου, τοῦ μὲν*
*Θέων[ο]ς ἡμίσους οἰκ[ίας] μονοστέγου κ̣α̣[ὶ αὐ]λ̣[ῆς τοῦ δὲ*
*Πεκύ[σι]ος ὀγδόου μέρο[υ]ς ἑτέρας οἰκίας καὶ αὐλῶν καὶ αἰ-*
*θρίου, [ἐ]φ' ἧς ἄλλαις τὸ π[ε]ρὶ τῆς ἐνεχυρασίας ὑπόμνημα*
*περ[ιεῖχε]ν διαστολαῖς. ἐξ οὗ καὶ ἐξεχομένου μου τῆς*
*τῶ[ν] ἠνεχυρασμένων προσβολῆς προσέπεσέν μοι [[ε .]]*
*τὸν τῶν ὑποχρέων πατέρα Ἀμμώνιον Ἀμμωνίου*
*ἐπιδεδω[κέ]ναι ὑμῖν ὑπόμνημα ἀφ' οὗ ἔδοξεν δυνή-*
*σασθαι ἐμποδισθῆναί μου τὴν πρᾶξιν, δι' οὗ ματαίως*
*εἰστορεῖ περί τε τοῦ ἀγνοεῖν α[ὐ]τὸν τὴν τῶν ἐμοὶ γε⟨γε⟩νη-*
*[μένων] ἀσφαλιῶν θέσιν καὶ ὅτι ὑπόκειται αὐτῶι*
[ 30 letters ]εφ[. . . . . .

. . . . . .

5. l. [ἐ]φ' αἷς. 6. Second ε of εξεχομενου corr. from ο (?). 10. δ of εμποδισθηναι corr. from ρ and δι ου corr. from δι ων.

'. . . of my debtors Theon and Pekusis sons of Ammonius, Theon of the half of a one-storeyed house and court, and Pekusis of an eighth part of another house and courts and yard, with the other conditions contained in the memorandum of transfer. When I therefore pursued my right of entry upon the transferred property, I found that the father of the debtors, Ammonius son of Ammonius, had presented to you a memorandum by means of which he hoped that my execution might be prevented, wherein he vainly relates that he was ignorant of the securities which had been given to me, and that he has had hypothecated to himself . . .'

1. The construction may have been something like *ἀπεγραψάμην* or *παρεθέμην*] *δι' ἐμ[οῦ ἀσ]φ[αλείας.*

5. *ἧς* is evidently a slip for *αἷς*; cf. e.g. **286**. 12 *ἐφ' οἷς ἄλλοις ἡ ἀσφάλεια περιέχει*, P. Strassb. 40. 14 *ἐφ' αἷς περιέχει διαστολαί[ς πάσα]ις.*

7. *προσβολῆς*: cf. P. Flor. 55. 25, 56. 11 *ἐνεχυρασίας καὶ προσβολῆς*, B. G. U. 1132. 17, 23. The word here seems to be closer in meaning to *ἐμβαδεία* than to *ἐνεχυρασία* (Manigk, *Z. Savigny-St.* xxx. p. 289; cf. Eger, *Grundbuchwesen*, p. 47, Rabel, *Verfügungsbeschränkungen*, p. 29). At the end of the line the scribe perhaps began to write *ἐπιδεδωκέναι.*

## 1028. Selection of Boys (*ἐπίκρισις*).

24·4 × 7·3 cm. A. D. 86.

Application from a woman, whose husband was dead, for the registration of their fourteen-year-old son in the list of privileged persons paying a reduced poll-tax of 12 drachmae. The document, which is written in a very cursive hand, is directed to a board of officials resembling that addressed in **714**, not, like **478**, to the *βιβλιοφύλακες*; cf. besides those two papyri **257–8**.

χ

2nd hand (?). *Κλαυδίῳ Μακεδονίῳ στρα(τηγῷ)*
*καὶ Γαΐῳ βα(σιλικῷ) γρα(μματεῖ) καὶ Διον(υσίῳ)*
*καὶ Φιλίσκωι γ(υμνασιαρχήσασι) καὶ Ἀπολλω(νίῳ)*
*καὶ Θέωνι γρα(μματεῦσι) πόλ(εως)*
*παρὰ Ταορσέως τῆς Θομψήμιο(ς)*
*τοῦ Θοώνιος τῶ̣ν] ἀπ' Ὀξυρύγχ(ων)*
*πόλεως μετὰ κυρίου Θομ-*
*ψήμιος τοῦ Θοώνιος. κατὰ τὰ*
*κελευσθέντα περὶ τοῦ ἐπι-*
*κριθῆναι τοὺς προσβαίνοντ(ας)*

εἰς τοὺς (τεσσαρεσκαιδεκαετεῖς) εἰ ἀμφοτέρω(ν)
γονέων μητροπολειτῶν
(δωδεκαδράχμων) εἰσίν, προσφωνῶι
τὸν υἱόν μου Χαιρήμονα
Ὀννώφριος τοῦ Σόιτος
παστοφόρον Σαράπιδος
θεοῦ μεγίστου ἀπογρα(ψάμενον) ἐπ' ἀμ-
φόδου Ἱπποδρόμου προσ-
βεβηκέναι τῶ̣ ἐνεσ-
τῶτι ε (ἔτει) καὶ εἶναι αὐτὸν
(δωδεκάδραχμον) καὶ τὸν αὑτοῦ μὲν πα-
τέρα ἐμοῦ δὲ γενόμε-
νον ἄνδρα Ὀννῶφριν
Σόιτος παστοφόρον τοῦ α(ὐτοῦ)
θεοῦ ἀπογρα(ψάμενον) ἐπὶ τοῦ α(ὐτοῦ)
ἀμφόδου ἐν (δωδεκαδράχμοις) τετελε(υτηκέναι)
τῶ̣ α (ἔτει) Δομιτιανοῦ
τοῦ κυρίου καὶ τὸν πατέρα
μου Θομψῆμιν Θοώνιο(ς)
ἀπογρα(ψάμενον) ἐπὶ Θοηρείου Θενέ-
πλωι ἐν (δωδεκαδράχμοις) τετελε(υτηκέναι)
τῶ̣ β (ἔτει) θεοῦ Τίτου,
καὶ ὀμνύω Αὐτοκράτορα
Καίσαρα Δομιτιανὸν
Σεβαστὸν Γερμανικὸ[ν
μὴ ψε(ύσασθαι). (ἔτους) ε Αὐτοκράτορος
Καίσαρος Δομιτιανοῦ
Σεβαστοῦ Γερμανικοῦ
Ἐπεὶφ α̣. (3rd hand). Ταορσος
[.] . . [.] . . . ς̣ ἐπιδέδω(κα)
. . . . . .

40. l. Ταορσεύς.

'To Claudius Macedonius, strategus, and Gaius, basilicogrammateus, and Dionysius and Philiscus, ex-gymnasiarchs, and Apollonius and Theon, city-scribes, from Taorseus

daughter of Thompsemis son of Thoönis, of the city of Oxyrhynchus, with her guardian Thompsemis son of Thoönis. In accordance with the orders concerning the selection of boys approaching the age of 14 when their parents on both sides are residents of the metropolis rated at 12 drachmae, I declare that my son Chaeremon son of Onnophris son of Soïs, pastophorus of Sarapis the most great god, registered in the quarter of the Hippodrome, has reached the age in the present 5th year and that he is a person rated at 12 drachmae, and that his father my late husband Onnophris son of Soïs, pastophorus of the said god, registered in the same quarter among those rated at 12 drachmae, died in the 1st year of Domitian the lord, and that my father Thompsemis son of Thoönis, registered at the Thoëreum (Theneplon) among those rated at 12 drachmae, died in the 2nd year of the deified Titus; and I swear by the Emperor Caesar Domitianus Augustus Germanicus that I have made no false statement.' Date, and signature of Taorseus.

1. A large cross or χ in the upper margin is presumably some official mark.

6. That Ταορσεύς (or Ταορσεῦς) not Ταόρσις (P. Brit. Mus. II, index) is the nominative is indicated by P. Tebt. 311. 29; the two genitives Ταορσεῦτος and Ταορσέως correspond to the two masculine forms Ὀρσεῦτος and Ὀρσέως, from Ὀρσεῦς and Ὀρσεύς.

17. παστοφόρον: cf. P. Tebt. 292, where application for priestly circumcision is made for a boy of only seven years; in P. Gen. 260. 22 (Nicole, 1909) the age is still earlier.

18. ἀπογρα(ψάμενον): ἀναγρα(φόμενον) would be more usual, but there is no doubt about the reading here or in ll. 26 and 31.

19. προσβεβηκέναι: sc. εἰς τοὺς τεσσαρεσκαιδεκατεῖς; the age is similarly omitted in P. Fay. 27. 9, P. Tebt. 320. 8.

31. Θοηρείου: cf. 43. verso iv. 14, 16. Θενέπλῳ is another name defining the locality more closely; cf. 478. 15.

41. Θομψήμιος would be expected at the beginning of this line, but there is hardly room for so much, and it is difficult to recognize the indistinct vestiges. As Ταορσος shows, a misspelling is quite probable. The signature is in rude uncials.

## 1029. Return of Hieroglyphic Inscribers.

31·7 × 10·9 cm. A.D. 107.

A list, addressed to the basilicogrammateus, of the carvers of hieroglyphics at Oxyrhynchus in the 11th year of Trajan. These ἱερογλύφοι are classified according to the district in which they lived; and they declare on oath that the list is exhaustive and that there were no apprentices or strangers versed in their art. Few references occur in papyri or inscriptions to the ἱερογλύφοι (cf. P. Leyden U. i. 2, iv. 2, C. I. G. 4716 d 14, and the Cairo inscription edited by Spiegelberg, *Die demot. Inschr.* pp. 69–70) and little is known concerning their position; but it is evident from ll. 15–16 below that some of them were definitely attached to the service of the temples, and there is a close analogy between the present return and the lists (γραφαί) of priests and temple-revenues annually supplied to the strategi or basilicogrammateis, on which cf. P. Tebt. 298.

Κλαυδίῳ Μενάνδρῳ βασιλικῷ γραμματεῖ
παρὰ Τεῶτος νεωτέρου Ὀννώφριος τοῦ Τιῶτος
μητρὸς Τασεῦτος καὶ Ἀσκλᾶτος Ὀννώφρι[ο]ς
τοῦ Ὀσμόλχιος μητρὸς Τεσαύριος ἀμφοτέρων
ἀπ' Ὀξυρύγχων πόλεως ἱερογλύφων τῶν κε-
χειρισμένων ὑπὸ τῶν συνιερογλύφων· γρ[α-
φὴ ἡμῶν τε καὶ τῶν αὐτῶν συνιερογλύ-
φων τοῦ ἐνεστῶτο[ς ἐ]νδεκάτου ἔτ[ο]υς
Τραιανοῦ Καίσαρος τοῦ κυρίου.
ὧν εἶναι·
Δεκάτης·
Τεῶς Ὀννώφριος ὁ προγεγραμμένος,
Ὀννῶφρις ἀδελφός,
Ἀσκλᾶς Ὀννώφρις ὁ προγεγραμμένος,
Ὀσμόλχις ἀδελφὸς ὢν καὶ ἱερογλύφο[ς
Ὀσείριος θεοῦ μεγίστου.
Ἀπι(δος ?) δρόμου Θοήριδος·
Πτολεμαῖς Πετοσοράπιος τοῦ Πετοσοράπιος.
— ἄνδ(ρες) ε.
καὶ ὀμνύομεν Αὐτοκράτορα Καίσαρα
Νέρουαν Τραιανὸν [Σ]εβαστὸν Γερμανικὸν
Δακικὸν ἐξ ὑγιοῦς καὶ ἐπ' ἀληθείας ἐπι-
δεδωκέναι τὴν προκειμένην γραφὴν
καὶ πλείω τούτων μὴ εἶναι μηδὲ ἔχει[ν
μαθητὰς ἢ ἐπιξένους χρω{ω}μένους
τῇ τέχνῃ εἰς τὴν ἐνεστῶσαν ἡμέραν,
ἢ ἔνοχοι εἴημεν τῷ ὅρκῳ. (ἔτους) [ι]α Αὐτοκράτορος
Καίσαρος Νερούα Τραιανοῦ Σεβαστοῦ
Γερμανικοῦ Δακικοῦ Φαῶφι κθ.

5. ἱερογλυφων Pap.; so in ll. 6 and 7. The final ν of των and κεχειρισμενων added above the line. 16. Second ο of οσειριος above the line.

'To Claudius Menandrus, basilicogrammateus, from Teos, younger son of Onnophris son of Teos, his mother being Taseus, and Asklas son of Onnophris son of Osmolchis, his mother being Tesauris, both of the city of Oxyrhynchus, hieroglyphic carvers, who have

been delegated by their fellow-carvers: the list of ourselves and the said fellow-carvers of hieroglyphics for the present 11th year of Trajanus Caesar the lord, as follows:—

In the quarter of the Tenth, Teos son of Onnophris, the aforesaid, Onnophris his brother, Asklas son of Onnophris, the aforesaid, Osmolchis his brother, who is also a hieroglyphic carver of Osiris the most great god.

In the quarter of the square of Thoeris, Ptolemaeus son of Petosorapis son of Petosorapis.

Total 5 men. And we swear by the Emperor Caesar Nerva Trajanus Augustus Germanicus Dacicus that we have honestly and truthfully presented the foregoing list, and that there are no more than these, and that we have no apprentices or strangers carrying on the art down to the present day, otherwise may we be liable to the consequences of the oath. The 11th year of the Emperor Caesar Nerva Trajanus Augustus Germanicus Dacicus, Phaophi 29.'

11. *Δεκάτης*, since it stands parallel to *δρόμου Θοήριδος* in l. 17, must be the name of an *ἄμφοδον* or *λαύρα* at Oxyrhynchus; it has not occurred previously in the local papyri.

15–16. Cf. **579** *ἱεροτεκτόνων Ἀθηνᾶς Θοή[ριδος*. This special description of Osmolchis as a *ἱερογλύφος* of Osiris seems to indicate that the other four occupied a more or less independent position and were not connected with any particular temple or cult. In the margin opposite this line there is a dash and, just below, the letters *απι*, apparently intended to modify or supplement in some way the statement of the text. Perhaps the meaning is that Osmolchis was associated with the cult of Apis as well as that of Osiris.

## 1030. NOTIFICATION OF DEATH.

26·2 × 9·6 cm. A.D. 212.

This notice of the death of a slave follows the usual formula (cf. e.g. **262**), and its chief point of interest lies in the address. The report, which is dated in the year 212, is directed to the '*ἀμφοδογραμματεύς* of the first tribe and the second circuit', showing that at the beginning of the third century the inhabitants of Oxyrhynchus were divided off into numbered tribes which were subdivided into numbered circuits (*περίοδοι*). It was already clear from e.g. **86**. 11 and P. Leipzig 65. 7–8 that the municipal reorganization introduced by Severus included a tribal division on the Greek model; but the present is so far much the earliest allusion to this arrangement, and the *περίοδοι* seem to be novel.

*πε.*

2nd hand. *Σερήνῳ ἀμφοδογρα(μματεῖ) α φυλ(ῆς) β περιόδ(ου)*
*παρὰ Διογένους* (3rd hand) *Παποντῶτος*
*τοῦ Σπαρτᾶ μητρὸς Τερεῦτος*
*ἀπ' Ὀξυρύγχων πόλεως. ὁ*

ἐμοῦ καὶ τῆς ὁμοπατρίας μου
ἀδελφῆς Θαήσιος δοῦλος Ἰστόρη-
τος ὑπερετὴς ἄτεχ(νος) ἀναγραφό-
μενος ἐπ' ἀμφόδου Παμμένους
Παραδείσου ἐτελ(εύτησε) τῷ διελ(θόντι) ἔτει·
διὸ ἐπιδίδωμι τὸ ὑπόμνημα
ἀξιῶν α[ὐ]τὸν ἀναγραφῆναι ἐν
τῇ τῶν [ὁ]μοίων τάξει, καὶ
ὀμνύω τὴν τοῦ κυρίου Μάρκου
Αὐρηλίου [Σ]εουήρου Ἀντωνίνου
τύχην μὴ ἐψεῦσθαι. (ἔτους) κα
Αὐτοκράτ[ο]ρος Καίσαρος Μάρκου
Αὐρηλίου [Σε]ουήρου Ἀντωνίνου
Παρθικοῦ Μεγίστου Βρεταννικοῦ
Μεγίστου Εὐσεβοῦς Σεβαστοῦ
[[μηνὸς Ἀδριανοῦ]] κ. (4th hand). Διογένης
Παποντῶτος ἐπιδέδωκα καὶ ὀμώ-
μεκα τὸν ὅρκον.
1st hand (?). Σερῆνος ἀμφοδογρα(μματεὺς) ἔσχον τού-
του τὸ ἴσον.

'No. 85.

To Serenus, district-scribe of the first tribe, second circuit, from Diogenes son of Papontos son of Spartas, his mother being Tereus, of the city of Oxyrhynchus. The slave belonging to me and Thaësis, my full sister on the father's side, Historetus, who was past age, had no handicraft, and was registered in the quarter of Pammenes' Garden, died in the past year: I therefore present this memorandum begging that he be registered in the list of such persons, and I swear by the fortune of the Emperor Marcus Aurelius Severus Antoninus that I have made no false statement.' Date, and signatures of Diogenes and Serenus.

2. *ἀμφοδογρα(μματεῖ)*: cf. B. G. U. 1062. 3, P. Brit. Mus. 935. 1, 936. 1, and P. Tebt. 436, where no doubt *ἀμφοδο(γραμματέων)* should be read. All these instances date from the earlier part of the third century, at which period the office would seem to have been instituted. For *α φυλ(ῆς)* cf. P. Leipzig 65. 7–8 *ε φυλ(ῆς)*.

3. A different hand continued the document from the name Παποντῶτος. There are some similarities in the first line and a half to the signature of Diogenes in ll. 21–3, but probably the writers were distinct.

8. *ὑπερετής*: i. e. past the age of 60, after which liability to poll-tax ceased; cf. P. Brit. Mus. 259. 64 and Wilcken, *Archiv* iii. pp. 232–3.

21. The name of the month has for some reason been washed out.

22. *ὀμώμεκα*: so e. g. **251.** 30.

## (*c*) PETITIONS.

### 1031. Application for Grant of Seed.

15·4 × 9·4 cm. A.D. 228.

A request for a grant of 30 artabae of corn as seed for 30 arourae of government land, of which the applicant was the sub-lessee. The document is addressed to two members of the senate of Oxyrhynchus who were the local commissioners for such grants. Cf. **1024** and P. Flor. 21.

*Αὐρηλίοις Δημητρίῳ τῷ καὶ Ἀλεξάνδρῳ ἀρ-*
*χιερατεύσαντι καὶ Διοσκόρῳ ἀγορανόμῳ*
*ἀμφοτέροις βουλευταῖς τῆς Ὀξυρυγχειτῶν πό-*
*λεως αἱρεθεῖσι ὑπὸ τῆς κρατίστης βουλῆς*
*ἐπὶ ἀναδόσεως σπερμάτων τοῦ ἐνεστῶτος*
*η (ἔτους) ἄνω τοπ(αρχίας)*
*παρὰ Αὐρηλίου Βιαίου Βιαίου μητρὸς Ταϊόλλης*
*ἀπὸ τοῦ Ἐπισήμου ἐποικίου. αἰτοῦμαι ἐπιστα-*
*λῆναι εἰς (σ)πέρματα δάνεια ἀπὸ πυροῦ γενήμα(τος)*
*τοῦ διελθόντος ζ (ἔτους) εἰς κατασπορὰν τοῦ ἐνεστῶ-*
*τος η (ἔτους) εἰς ἣν γεωργῶ δημοσίαν γῆν οὐκ ἔλατ-*
*τον διαρτάβου περὶ κώμην Σκὼ ὀνόμα(τι)*
*Λουκίου Αὐρηλίου Ἀπολλωνίου καὶ τοῦ υἱοῦ Λου-*
*κίου Αὐρηλίου Ματραίου τοῦ καὶ Ἡραΐσκου ἐκ τ(οῦ)*
*Ὠδέου κλήρου (ἀρούρας) κ͵ (ἥμισυ) καὶ ἐκ τ(οῦ) Παιδιέως*
*κλήρου (ἀρούρας) γ (ἥμισυ), γ(ίνονται) ἐπ(ὶ τὸ αὐτὸ) (ἄρουραι) λ, (ἀρτάβας)*
*λ, ἅσπερ κοκκολογή-*
*σας ἀπὸ κριθῆς καὶ ἄρης καταθήσω εἰς τὴν*
*γῆν ὑγιῶς καὶ πιστῶς ἑπακολουθούντων*
*τῶν εἰς τοῦτο προκεχειρισμένων καὶ ἐκ νέ-*
*ων ἀποδώσω τὰς ἴσας σὺν τοῖς ἑπομένοις*
*ἅμα τοῖς τῆς γῆς τοῦ ἐνεστῶτος η (ἔτους) γνη[σ]ίοις*
*τελέσμασι μέτρῳ δημοσίῳ ἡμιαρτάβῳ*
*μετρήσει τῇ κελευσθείσῃ, καὶ ὀμνύω τὴν*

[*Μάρκο*]*υ Αὐρηλίου Σεουήρου Ἀλεξάνδρου*
[*Καίσα*]*ρος τοῦ κυρίου τύχην μὴ ἐψεῦσθαι.*
[(*ἔτους*) *η Αὐ*]*τοκράτορος Καίσαρος Μάρκου*
[*Αὐ*]*ρηλίου Σεουήρο*[*υ*] *Ἀ*[*λ*]*εξάνδρου Εὐσεβοῦς*
[*Εὐ*]*τυχοῦς Σεβαστοῦ Χοίακ.* (2nd hand). *Αὐρήλιος*
[*Βίαιο*]*ς Βιαίου ἐ*[*π*]*ιδέδω*[*κα*]
. . . . . .

7. *ταϊωλλης* Pap. 11. *ελατ'* Pap. 13. *νϊου* Pap. 14. l. *Ματρέου*. *ηραϊσκου* Pap. 15. l. *Πεδιέως*. 16. *κοκ'κο* Pap.

'To Aurelius Demetrius also called Alexander, ex-chief priest, and Aurelius Dioscorus, agoranomus, both senators of the city of Oxyrhynchus, elected by the most high senate to superintend the distribution of seed of the present 8th year in the upper toparchy, from Aurelius Biaeus son of Biaeus and Taïolle, from the village of Episemus. I request that there be assigned to me as one of the loans of seed from the wheat crop of the past 7th year for the sowing of the present 8th year, for the public land which I cultivate at a rent of not less than 2 artabae near the village of Sko in the name of Lucius Aurelius Apollonius and his son Lucius Aurelius Matreas also called Heraïscus, in the holding of Odeas 26½ arourae and in the holding of Pedieus 3½ arourae, total 30 arourae, a loan of 30 artabae, which I will clear of barley and darnel and plant upon the land honestly and in good faith under the cognizance of those appointed for that duty, and I will repay out of the new crop an equivalent amount with the accompaniments at the same time as the regular dues upon the land for the present 8th year by the public half-artaba measure and according to the measurement ordered; and I swear by the fortune of Marcus Aurelius Severus Alexander Caesar the lord that I have made no false statement.' Date and signature of Aurelius Biaeus.

5. Cf. P. Flor. 21. 2–4, where l. *σπερμάτων ἀναδόσεως* or *διαδόσεως*.

8. *Ἐπι*(*σήμου*) *τόπ*(*ων*) should perhaps be restored on this analogy in **518**. 4. In P. Flor. 21. 9 *ἐπισταλῆναι εἰς δάνεια* may safely be read.

11. The nature of the distinction between *δημοσία* and *βασιλικὴ γῆ* is still doubtful; cf. Wilcken, *Archiv* v. pp. 248–9, Mitteis, *Z. d. Savigny-St.* xxx. pp. 400–1.

12. *διαρτάβου* must refer to *γῆ* and the meaning be that the annual rent per aroura was in no case less than two artabae. There may have been some restriction on loans of seed for land of inferior quality.

16. *κοκκολογεῖν* occurs in the glossaries of Dositheus Magister.

18. Cf. **1024**. 33–4.

20. *ἐπομένοις*: cf. e. g. **513**. 12. What exactly these *ἐπόμενα* are in the case of loans of seed is not clear; it is unlikely that the additional payments mentioned in P. Brit. Mus. 193 are on account of such loans; cf. P. Tebt. II. p. 342. In P. Flor. 54 of A. D. 314 loans of seed are to be repaid *μετὰ τῆς ἡμιολίας*: cf. **1040**, introd.

21–2. *γνη*[*σ*]*ίοις τελέσμασι*: cf. **740**. 14 *γ*]*νησίων δη*[*μοσίων*, P. Amh. 86. 10, P. Strassb. 2. 13. The *γνήσια τελέσματα* here no doubt included the rent; cf. **133**. 18, **1024**. 36–7.

*ἡμιαρταβίῳ*: *ἡμιαρταβίῳ* might also be read, but cf. l. 12.

## 1032. Petition to the Epistrategus.

38·8 × 14·2 cm. A.D. 162.

A petition to the epistrategus Vedius Faustus from a brother and sister, asking for a decision in a dispute which had arisen out of some irregularity in the registration of a vineyard. The case had been delegated to the epistrategus through the dioecetes, and the facts are recounted in a copy of a long petition to the praefect Volusius Maecianus (cf. note on l. 5) who had been appealed to in the first instance (ll. 5–42). In A. D. 147–8 a small piece of land owned by the petitioners had been converted into a vineyard, in accordance with a permit which it now appears was requisite in such cases, and a certain sum of money was paid to the government for the right to make the change (cf. note on l. 8). But some formalities of declaration or registration (*παράθεσις*) were omitted, and nine years afterwards the praefect Sempronius Liberalis ordered these to be carried out without delay. According to an entry made by an assistant of the strategus of the nome, this order was communicated to Diogenes, a deceased brother of the petitioners; but they assert that not only was there no evidence of the communication, but Diogenes had died long before the order was made, and accuse the assistant of bad faith. At the end of June or the beginning of July A. D. 161 the praefect referred the matter to the dioecetes Vonasius Facundus (ll. 43–8), who, in the absence of the accused assistant, sent it on to be dealt with by the epistrategus (ll. 48–54). An endorsement at the bottom of the document (ll. 58–60), dated at least nine months later, declares the readiness of the latter to hear the case.

Some of the main sections of the document are marked off by means of short blank spaces. It is rather difficult to read in parts owing to the discolouration of the papyrus. The verso contains **1049**.

*Οὐηδίῳ Φαύστῳ τῶι κρατίστῳ[ι] ἐπιστρατήγωι*
*παρὰ Ἀμμωνίου καὶ Μαρθεῖτος ἀμφ[ο]τέρ[ων Διογένους ἀπ' Ὀ-*
*ξυρύγχων πόλεως. οὗ ἐπέδομεν Οὐολουσ[ίῳ Μ]αικιανῷ τῷ*
*ἡγεμονεύσαντι βιβλειδίου καὶ ἧς ἐτύχομε[ν] ὑπογραφῆς*
*ἐστὶν ἀντίγραφον· Λουκίῳ Οὐολουσίῳ Μαικιανῷ ἐπάρχῳ*
*Αἰγύπτου παρὰ Ἀμμωνίου καὶ Μαρθεῖτος τῆς καὶ Ἡρακλείας*
*ἀμφοτέρων Διογένους τοῦ Διογένους ἀπ[ὸ] τῆς μητροπόλεως τοῦ Ὀ-*
*ξυρυγχείτου. ἔτι ἀπὸ ια (ἔτους) θεοῦ Αἰλίου Ἀν[τ]ωνίνου ἀνήξαμεν ἀπὸ*
*ἰδίων οἰκοπέδων ἀρχαίων πρότερον τοῦ μετηλλαχότος κ[α-*

τὰ πατέρα ἡμῶν πάππου Διογένους μητρὸς Σ̣εψαρίου περὶ Σε-
νεψαὺ τοῦ αὐτοῦ Ὀξυρυγχείτου ὡς συνεχωρήθη ἀμπέλου ἀρού-
ρης τέταρτον ὄγδοον ἑκκαιδέκατον, οὗ τὸ ὀφε[ιλ]όμενον πρόσ-
τειμον παραγραφὲν διεγράφη, καὶ περὶ τούτου π̣ρο̣σεφώνησεν ὁ
τῶν τόπων κωμογραμματεὺς συμφώ[νως γεγ]ονέναι
τὴν ἀναγραφὴν ἀπὸ ἰδίων οἰκοπέδω[ν . . . . . ].τουμ . .
[. . .]ν καὶ δι[αγρα]φῆς τοῦ ὑπολόγου π̣ερι̣ .[. . . . .]. . . ε̣ .[. ἐπε]ὶ οὖν
μ̣ῦν ἔγνωμεν ἐπί τε τούτου καὶ ἑτέρου [ἢ]χθαι εἶδος δι' [ο]ὗ δηλ[οῦ-
ται τοὺς ἐμφερομένους κτήτορας ἐνγράφως παρανγελέν-
τας μὴ παρατεθεῖσθαι τοὺς δὲ τόπους εἶναι ἐν φυτείᾳ, διὰ τὸ
Σεμπρώνιον Λιβεράλιον τὸν ἡγεμονεύσαντα τῷ̣ γενα-
μένῳ ἐπ' αὐτοῦ διαλογισμῷ̣ τοῦ νομοῦ [τ]ῷ̣ κ (ἔτει) θεοῦ Αἰλίου
[Ἀ]ντωνίνου ὑπογεγραφέναι ‘ἐὰν μὴ ἐντὸς διμήνου πα-
[ρά]θωνται ἐνέχεσθαι τοῖς ὡρισμένοι[ς,’] ἐκ δὲ ὧν νῦν
ἐ̣[π]εσκέψαμεθα παρακειμένων τῷ̣ εἴδει παρὰ τῷ̣ [το]ῦ νομοῦ
βασιλικ(ῷ̣) γραμμα(τεῖ) ἐμάθαμεν Διονύσιόν τινα γενόμενον τῷ̣ κγ
(ἔτει)
ὑπηρέτην τοῦ τοῦ Ὀξυρυγχείτου στρατηγοῦ ὑπογεγραφέναι
μεταδεδωκέναι Διογένει υἱωνῷ̣ τοῦ σημαινομένου ἡ-
μῶν πάππου, τοῦτον δὲ τὸν Διογ[ένη]ν ᾧ̣ φησι μεταδε-
δωκέναι γενόμενον ἡμῶν ἀδελφὸν [τετ]ελευτηκ[έναι ἐν
[Θὼθ] τοῦ . [(ἔτους)] θεοῦ Ἀδριανοῦ, ὡς ἐκ τούτ[ου ἐ]λέγχεσθαι
τὴν ἐ̣κ̣
[τοῦ] ὑπηρέτου Διονυσίου γενομένην ἐπὶ [π]ᾳ̣ρ̣αγραφῇ ἡμῶν
[κακ]ουργίαν, μὴ γὰρ δύνασθαι αὐτὸν ὡ̣ς̣ ἐ̣κ̣ε̣λ̣εύσθη
[ἐπενε]γκεῖν γράμματα τοῦ μετειληφότος ἐ̣[κ] τῆς ἀληθείας
[μεταδεδω]κέναι, ἀλλὰ ὡς ἐ̣π̣άνω δηλοῦται πρὸ πολλοῦ χρό-
[νου ἧς πεποίη]ται ὑπογραφῆς τετελευτηκέναι τὸν ἀδελφ[ὸν
[ἡμῶν Διογ]ένην· ἀναγκαίω[ς οὖν,] ἡγεμὼν κύριε, κατε-
φύ[γο]μεν [ἐ]πὶ σὲ τὸν πάντων [σω]τῆρα καὶ εὐεργέτην καὶ ἀ-
ξιοῦμεν, ἐάν σου τῇ τύχῃ δόξῃ, γράψαι τοῖς τοῦ Ὀξυρυγχείτου
στρατηγῷ̣ καὶ βασιλικ(ῷ̣) γραμμα(τεῖ) ὅπως ἡμῶν παρατιθεμέ-
νων τὰ ἐξ ἀρχῆς ἐπιζητηθέντα μηδὲν ἐκ τῆς οὐ δεόν-
των γενομένης ὑπ[ὸ] τ̣οῦ̣ ὑπ[η]ρέτου ὑπογραφῆς κ̣α̣θ' ἣ-

[μ]ὧν . . . . ος . . . ε[. . . .,] ἵν' ὦμ[ε]ν εὐεργετημένοι. διευ[τ]ύχει.
ἔ[σ]τι δὲ ὑπογραφῆς αὐτοῦ ἀντίγραφον· οἱ ταῦτα δόντες
τὰ βιβλείδια ἀ[ρ]ιθμῷ δέκα ἐντύχετε Οὐωνασίῳ Φα-
κούνδῳ τῷ κρατίστῳ διοικητῇ, ᾧ τὰ ἴσα ἐπέμφθη. πρόθες. (ἔτους) ᾱ
Αὐτοκράτορος Καίσαρος Μάρκου Αὐρηλίου Ἀντωνίνου Σεβαστοῦ
καὶ Αὐτοκράτορος Καίσαρος Λουκίου Αὐρηλίου Οὐήρου Σεβαστοῦ
Ἐπε[ὶ]φ . [προ]ετέθη Ἐπεὶφ ιδ. ἐπεὶ οὖν, κύριε, ὁ κράτιστος διοι-
[κητὴς ἐντε]υχθεὶς ὑφ' ἡμῶν καὶ μαθὼν τὸν Διονύσιον
[τότε μ]ὴ παρ[ό]ντα ἀνέπεμψεν καὶ τοῦτο ἐπὶ σὲ οὕτως ἀποφηνά(μενος)·
Οὐωνά]σιος Φακοῦντος εἶπεν· 'τὸν ὑπηρέτην αἰτιᾶς, [κ]αὶ δεῖ
παρόντος
[Διονυ]σίου ἐξετασθῆναι τὸ πρᾶγμα. ἔντυχε οὖν τῷ κρατίσ-
[τῳ ἐ]πισ[τρα]τήγῳ, ὃς παρόντος αὐτοῦ π[ερὶ τ]οῦ πράγματος δια-
[γν]ώσετ[α]ι,' ἀξιοῦμεν, ἐάν σου τῇ [τύχ]ῃ δόξῃ, διαλαβεῖν
[πε]ρὶ τοῦ πράγματος, ἵν' ὦμεν εὐερ[γε]τημένοι. δι[ε]υτύχει.
2nd hand. Ἀμμώνιος καὶ Μαρθῖον ἀμφότεροι Διογένους διὰ τοῦ ἑνὸς ἡμῶν
Ἀμμωνίου ἐπιδεδώκαμεν.
3rd hand. (ἔτους ?) [β ?] Φαρμ(οῦθι) κ.
τῇ τάξει· ἀκου-
σθήσεται.

9. ἴδιων Pap.; so in l. 15. 19. μη added above the line. 26. ὑπογεγραφεναι Pap. 51. l. Φακοῦνδος. 55. ἵν Pap.

'To his highness the epistrategus Vedius Faustus from Ammonius and Martheis, both children of Diogenes, of the city of Oxyrhynchus. The following is a copy of the petition which we presented to Volusius Maecianus, ex-praefect, and of the endorsement upon it which we received: "To Lucius Volusius Maecianus, praefect of Egypt, from Ammonius and Martheis also called Heracleia, both children of Diogenes son of Diogenes, of the metropolis of the Oxyrhynchite nome. As long ago as the 11th year of the deified Aelius Antoninus we converted out of our own ancient plots which formerly belonged to our deceased paternal grandfather Diogenes, whose mother was Sepsarion, near Senepsau in the said Oxyrhynchite nome, as was conceded to us, $\frac{7}{16}$ of an aroura of vine-land, on which the sum owing as apportioned was paid, and concerning this the local comogrammateus reported that the registration had been carried out accordingly out of our own plots . . . Whereas then we have now discovered that in the time of this comogrammateus and another a report was made whereby it is declared that the owners concerned when warned in writing to do so had not sent in a statement, and that the land was planted (because Sempronius Liberalis the ex-praefect in the circuit of the nome held in his time in the 20th year of the deified Aelius Antoninus had made an endorsement 'If they fail to present a statement within two months they shall be liable to the prescribed penalties'), and since

from the remarks which we have now seen appended to the report in the hands of the basilicogrammateus of the nome we have learnt that a certain Dionysius, who was assistant of the strategus of the Oxyrhynchite nome in the 23rd year, has made an endorsement that he had given information to Diogenes the grandson of our aforesaid grandfather, and this Diogenes to whom he says he gave information and who was our brother died in Thoth of the . . . year of the deified Hadrian, so that from this fact the malice of the assistant Dionysius with intent to defraud us is proved, for he could not in accordance with the order produce the acknowledgement of the recipient that he had in truth given the information, but, as stated above, our brother Diogenes died long before the endorsement which has been made: therefore, lord praefect, we have perforce taken refuge with you, the saviour and benefactor of all, begging you, if your fortune sees fit, to write to the strategus and basilicogrammateus of the Oxyrhynchite nome, in order that, on our presenting the statement originally required, we may suffer no damage in consequence of the endorsement wrongly made by the assistant, and so may obtain relief. Farewell." And of his endorsement this is a copy: "Let those who have presented these documents, ten in number, apply to his highness the dioecetes Vonasius Facundus, to whom copies have been sent. Make this public. The 1st year of the Emperor Caesar Marcus Aurelius Antoninus Augustus and the Emperor Caesar Lucius Aurelius Verus Augustus, Epeiph . . . Published Epeiph 14." Since therefore, sir, his highness the dioecetes, being appealed to by us and learning that Dionysius was not then present, referred this matter also to you in the following terms: "Vonasius Facundus gives sentence: You accuse the assistant and the case must be investigated in the presence of Dionysius; apply therefore to his highness the epistrategus, who, when Dionysius appears, will give judgement in the case," we request you, if it seems good to your fortune, to decide about the case, so that we may obtain relief. Farewell.

(Signed) Ammonius and Marthion, both children of Diogenes, have presented this petition through one of us, Ammonius.

(Endorsed) The 2nd year, Pharmouthi 20. To the administration: he shall be heard.'

4. *βιβλειδίου*: cf. *Archiv* v. pp. 262 sqq., where Wilcken shows that *βιβλίδιον* was the regular term for 'petition' till the end of the third century, when *βιβλίον* and *λίβελλος* displaced it. The papyri of the present volume, so far as they go, bear out that result; cf. ll. 44 below, **1065** introd., **1070**. 32, and, for *λίβελλος*, **1033**. 14.

5. Lucius Volusius Maecianus occurs in **653**, B. G. U. 613. 9 and P. Gen. 35, but the precise date of his praefecture remained uncertain (cf. *Archiv* iii. p. 392). It is now fixed with probability by ll. 45 sqq. in the year A. D. 161.

8. *ἀνήξαμεν*: cf. **707**. 23 *γῆν ἀνάξαι ἀμπέλῳ*, P. Brit. Mus. 921. 2 sqq. *ἐπὶ συνεχωρήθη ὁ πατήρ μου . . . ἀναγαγεῖν . . . (ἀρούρας) ϛ . . . , ἐ[πιζη]τοῦντί σοι εἰ ἄλλοτε ἦσαν ἐν ἀμπέλῳ*. The present passage does not necessarily come into conflict with Wilcken's view (*Archiv* iv. p. 548) that *ἀνάγειν* in P. Brit. Mus. 921 cannot be used absolutely and that some phrase like *ἐ[ὶς ἀμπέλον* must be restored, since here too the descriptive genitive *ἀμπέλου* in l. 11 serves to define the meaning of the verb; that *ἀμπέλου* is not to be altered to *ἀμπέλῳ* seems clear from the order of the words. Wilcken was however mistaken in assuming that the land in question necessarily belonged to the domains. Apparently even in the case of private property (cf. l. 9 *ἰδίων οἰκοπέδων*) a special permit was necessary for turning any part of it into a vineyard (cf. l. 11 *ὡς συνεχωρήθη*, as in P. Brit. Mus. 921); and a *πρόστιμον* was exacted for the privilege. The scale of this *πρόστιμον* is indicated by B. G. U. 929 b 2–4, *ἀπὸ παραδείσου [ἐξ] Ἀριστονείκου κλήρου εἰς ἀμπέλ(ωνα) φυτεία[ν . . .] (ἀρούρης) α (ἡμίσους) προστίμου ὡς τῆς (ἀρούρης) (δραχμὰς) μβ*. A new light is thus thrown upon certain other instances where a *πρόστιμον* was imposed on land, e. g. P. Amh. 31 (B. C. 112), where a woman who

had planted palm-trees on a piece of desert is mulcted in the sum of 1200 copper drachmae. It may now be suggested that this money was held to be due not so much on account of the enclosure of the land as on account of the nature of the crop; cf. B. G. U. 563. ii. 6–8 *ἀπὸ νεοφι[των . . .] ἀπὸ σιτικῶν, ἐξ ἐπισκ(έψεως) ι (ἔτους) φοι(νικῶνος) φο(ρίμου) (ἥμυρμαι) [. . .] ὧν πρόστειμ(ον) τελεῖσθαι (ἀρούρης) ιξ̣ δισ[. . ., and ll. 18–19 φοι(νικῶνος) ἀπ[ὸ] σιτι(κῶν) . . . ἀνηγ(μέν . .) . . .* If the planting of palms no less than of vines was as such subject to special restrictions, the theories which have been put forward with regard to P. Amh. 31 (cf. *Archiv* ii. p. 119–21) would need considerable modification.

10. **Σεψαρίου**: cf. **503.** 4. The village **Σενεψαύ** has not previously occurred; it is not likely to be the same as **Σενέπτα**.

16. *περι . [*: or *γειι[ομεν . .*? The first letter is more like *γ* than *π*, but the third is more like *ρ* than *ι*.

17. *[ἦ]χθαι εἶδος*: cf. P. Tebt. 287. 12 *ἦχθη περὶ τούτου εἶδος* and the note *ad loc.*

18. *ἐμφερομένους*: cf. P. Amh. 68. 62 *τοὺς δὲ ἐμφερομ(έ)νους τ(ὰς) παραδείξεις μὴ ἐνεγνοχ(έναι)*, P. Brit. Mus. 359. 4–5 *τῶν ἐμφερομένων μὴ ἀκουσάντων*, 974. ii. 4–5 *εἰδῶν ὑπωριμαίων πάντων τῶν ἐνφερομένων τῇ αὐτοῦ χρείᾳ*, 1008. 9–10 *πᾶσι τοῖς ἐμφερομένοις αὐτῇ* (sc. *Αὐρηλίᾳ*) *κεφαλαίοις*, B. G. U. 390. 7 *πρεσβίτ[ερ]οι δέ εἰσιν οἱ ἐμφερόμενοι τῷ πράγματι*, 915. 7 *εἰ φανήσεται τοὺς ἐμφερομένους κωμογραμματεῖς μεταδῶ(ναι)*. A comparison of these passages indicates that *οἱ ἐμφερόμενοι* are the persons involved or concerned in the matter in hand. The neuter in P. Brit. Mus. 974 and 1008 is best translated 'relating to.'

19. *μὴ παρατεθεῖσθαι*: i. e. had not made a proper declaration, or registration of the change; cf. e. g. **713.** 1, note, *Archiv* i. p. 196, Eger, *Aeg. Grundbuchwesen*, p. 135, Lewald, *Grundbuchrecht*, p. 38. *ἐνγράφως* probably qualifies *παραγγελέιτας* rather than *παρατεθεῖσθαι*.

19–23. *διὰ τό κτλ.* is added to explain the ground of the *εἶδος*. The *παράθεσις* was ordered by the praefect and the *εἶδος* noted that the order had not been complied with. For *ἐὰν μὴ ἐντὸς διμήνου κτλ.* cf. e. g. P. Amh. 68. 71–2 *ἐὰν μὴ ἐν διμήνῳ τὰς παραδείξεις ἐνε[γκ]γκωσι, ἀπαιτε[ί]σθωσαν . . .*

26. The serving of official notices on the persons concerned was one of the functions of the *ὑπηρέται*; cf. e. g. **485.** 49, **712.** 16–17.

28 sqq. The oblique construction is illogically continued.

30. *[Θώθ]* is probable on account of the short space.

31. *[π]ιραγραφῇ*: *περιγραφῇ* would be expected but cannot be read; the letter before *γ* is almost certainly *α*. Perhaps there was a clerical error, though cf. **488.** 29–30 *μὴ κακῶς με παραγράφεσθαι*.

33. The meaning appears to be that Dionysius could not prove his assertion about the *μετάδοσις* by producing the receipt of Diogenes. Cf. e. g. **485.** 41–2, where an acknowledgement of receipt is endorsed upon a document of which the *μετάδοσις* had been duly authorized. There is not room for *ε[πὶ] τῆς*.

41–2. If *καθ' ἡ[μ]ῶν* is right something like *ἄδικον* or *βλάβος γένηται* followed; *προκ[ε]ι . . .* might be read, but this does not combine with *καθ' ἡμῶν*. *κ* of *καθ* is doubtful, but *α π* seems impossible.

43–5. Cf. B. G. U. 613. 4–6 *οἱ ταῦ[τα ἐπιδόντες* (?l. *δόντες*, which would appear to suit the space better) *τ]ὰ βι(βλία) (ἰδια) ἀριθ(μῷ) ιθ ἐντίχετε Φαβρικιανῷ [ε]πάρχῳ εἰλ(ης) καὶ ἐπὶ τῶν [κεκριμέν(ων) . . ] . . . ᾧ τὰ ἴσα ἐδόθη*. B. G. U. 1085. iii. 25–6 should be restored on the same lines, with *τρία* rather than *τριῶ[κοντα*. The figure of the year in l. 45 is not clear, but *α* seems to be right.

56. **Μαρθιον**: in ll. 2 and 6 the name was given as **Μαρθεῖς**.

59. *τῇ τάξει* means the official department concerned; cf. e. g. **1042.** 15, and P. Fay. 35. 9–10 *βιβλείων τῆς τάξεως*.

## 1033. Petition to Riparii.

28·3 × 18·9 cm. A.D. 392.

A petition to two *riparii* of the Oxyrhynchite nome from two *νυκτοστράτηγοι*, who complain of the dangerous character of their duties and request either to be allowed proper assistance or to be relieved of their responsibilities. On the office of *riparius*, who was a police magistrate not met with before the fourth century, see note on **904**. 3. The *νυκτοστράτηγοι* were an earlier institution (cf. **933**. 24 and note *ad loc.*, *Archiv* i. p. 479); this is the first definite mention of them at Oxyrhynchus, and it is evident that they occupied a comparatively subordinate position.

On the verso is an account (**1048**).

'Υπατίας τοῦ δεσπότου ἡμῶν Ἀρκαδίου αἰωνίου Αὐγούστου τὸ β καὶ Φλα(ουίου) 'Ρουφίνου
τοῦ λαμπροτάτου Φαῶφι κα.
Σεπτιμίῳ Παύλῳ καὶ Κλαυδίῳ Τατιανῷ ῥιπαρίοις 'Οξυρυγχίτου
παρὰ Αὐρηλίων Γαΐου καὶ Θέωνος ἀμφοτέρων νυκτοστρατήγων τῆς αὐτῆς
πόλεως. τῶν εἰρηνικῶν τὴν φροντίδα ἀναδεδοιημένοι καὶ ἀμέμ-
πτως ὑπουργοῦμεν τοῖς δημοσίοις ἐπιτάγμασι ἐπανέχοντες δὲ
καὶ τῇ παραφυλακῇ τῆς πόλεως, ἀναγκαζόμεθα δὲ συνεχῶς
ἕνεκεν τῆς παραστάσεως διαφόρων προσώπων κατὰ πρόσταγμα
τῶν κυρίων μου τῶν μι{ν}ζόνων ἡμῶν ἀρχόντων, καὶ μὴ ἐχόντων
ἡμῶν τὴν βοήθειαν εἴτ' οὖν τοὺς δημοσίους καὶ τοὺς ἐφοδευτὰς
πολλάκεις σχεδὸν εἰπε(ῖ)ν εἰς ψυχὴν ἐκεινδυνεύσαμεν διὰ τὸ
τούτους παρ' ἡμῶν ἀπεσπᾶσθαι μόνοι περιερχόμενοι
τὴν πόλιν καὶ κατοπτεύοντες. διὰ τοῦτο ἑαυτοὺς ἀσφαλισζόμενοι
τούσδε τοὺς λιβέλλους ἐπιδίδομεν ἀξιοῦντες ἢ τὴν προσήκουσαν
ἡμῖν βοήθειαν τούς τε δημοσίους καὶ τοὺς ἐφοδευτὰς ὡς προείπαμεν
παραδοῦναι ἢ τὸ ἀνενόχλητον ἡμᾶς ἔχειν περί τε τῆς παραφυλακῆς
τῆς πόλεως καὶ περὶ τῆς παραστάσεως τῶν ζητουμένων προσώ-
πων, ἵνα μὴ ὑπαίτιοι γενώμεθα κινδύνῳ.

1. ῦπατιας Pap. 4. μ of αμφοτερων corr. 6. ὑπουργουμεν Pap. 16. α of ανενοχλητον corr. 18. ῦπαιτιοι Pap.

'In the 2nd consulship of our sovereign Arcadius, eternal Augustus, and of Flavius Rufinus the most illustrious, Phaophi 21. To Septimius Paulus and Claudius Tatianus, riparii of the Oxyrhynchite nome, from Aurelius Gaius and Aurelius Theon, both night-strategi of the said city. Being entrusted with the care of the peace we are irreproachable in our obedience to public orders, and also intent upon the guardianship of the city. We are often called upon for the production of various persons in accordance with the command of our lords the superior officials, but having no assistance either of public guards or inspectors we often run the risk almost of our lives because these assistants have been taken from us and we go about the city on the watch all alone. Therefore to safeguard ourselves we present this petition requesting either that we should be given the proper assistance of the public guards and the inspectors as aforesaid or that we should have no concern for the guardianship of the city or the production of persons who are wanted, in order that we may not incur risk.'

5. *ἀναδεδοιημένοι* is a curious form; there is no doubt about the reading.

8. Cf. **897**, a declaration addressed to two *riparii* denying knowledge of the whereabouts of a person whom it was required *ἀναζητῆσαι καὶ παραστῆσαι*.

10. *ἐφοδειταί* do not seem to be mentioned elsewhere in the papyri.

11. *σχεδὸν εἰπε(ῖ)ν*: apparently a mixture of *σχεδόν* and *ὡς εἰπεῖν*.

## (*d*) CONTRACTS.

### 1034. Draft of a Will.

10·8 × 13 cm. Second century.

Commencement of a will in draft, giving the proposed provisions, but not specifying names, which are either replaced by the word *τις* or simply omitted. There are three heirs, a daughter, her foster-brother (*σύντροφος*), and a third person, and the property devised, so far as the papyrus goes, consisted of houses.

On the verso is part of an account, of which the first few lines are well preserved: Λῆ(μμα) π(αρὰ) Ζωίλ(ου)· *εἶναι μεθ' ἃς ἔδωκεν τῷ* Μεσορὴ *τοῦ* διελθ(*ύντος*) *ἔτους ἀπὸ κεφαλαίου* (*ὀραχμὰς*) *φ* [[*ως εσ*]] ({*ει*[*ς*} above the line) *εἰς πλήρωσιν* (*ὀραχμῶν*) 'Β (*τοῦ κεφαλ*(*αίου*) above (*ὀραχμῶν*) 'Β) *ὡς ἐστάθη* (*ἔδοξε τῷ κοινῷ* above *ἐστάθη*) *ἐπὶ διαλύσει τῶν προοφειλομένων* [[*τ . . . ς*]] *ὑπ' αὐτοῦ* (corr. from *-των*) *εἰς* Πό̣τ̣ου (l. Πόθου?) Σ̣ι̣σ̣ο̣ι̣τ̣ου (l. *-τος*) *κεφαλ*(*αίου*) (*ὀραχμὰς*) 'Ἀφ, *καὶ ἀνεδόθη αὐτῷ εἰς ἀκύρωσιν*

τὰ χι(ρόγραφα) ἐπὶ τῷ αὐτὸν συντελέσαι κατὰ μῆνα π(υροῦ?) (ἀρτάβας?) ιε. Parts of five lines of another paragraph follow, beginning in the same way: λῆ(μμα) π(αρὰ) Ζωίλ(ου).

Κληρονόμους καταλείπω τὴν θυγατέρ[α
μου τινὰ καὶ τὸν {τον} σύντροφον αὐτῆς
τινὰ καί τινα, τὸν μέν τινα ἧς προϋπήλ-
λαξα πρὸς τὴν ἐπενεχθεῖσαν αὐτῷ ἐπὶ τῇ
γυναικὶ αὐτοῦ κειμένην αὐτοῖς γαμικ(ὴν)
συνγραφῆς ἐπ' ἀμφόδ(ου) οἰκίας καὶ αὐλῆς,
[τ]ὴν δὲ θυγατέρα μου καὶ τὸν σύντροφο(ν)
α[ὐ]τῆς κοινῶς ἐξ ἴσου ὧν ἔχω οἰκιῶν
[δύο ]
[. . . . . τῆς] μὲν ἐ[π' ἀ]μφόδ(ου) . . [ο]ὖ τῆς δὲ
[ἑτέρα(ς) ἐπ'] ἀμφό(δου) καὶ . [. . . . . ]. ω
. . . . . .

'I leave as my heirs my daughter *x* and her foster-brother *y* and *z*, of the house and court in the quarter which I previously mortgaged in security for the (dowry) brought to him upon his wife (in accordance with) the contract of marriage drawn up between them, and my daughter and her foster-brother jointly in equal shares of the two houses owned by me . . . one in the . . . quarter and the other in the quarter, . . .'

2. For this use of τις cf. e. g. **509**, P. Brit. Mus. 1157 verso iii.

3–6. Cf. **907**. 18 προϋπαλλαγείσας αὐτῇ ὑπ' ἐμοῦ πρὸς τὴν προσενεχθεῖσάν μοι ἐπ' αὐτῇ τ[. . . φερνήν, and the note *ad loc.*, B. G. U. 970, 15 sqq. The construction of ll. 5–6 is confused and incomplete; φερνήν must be supplied after γυναικὶ αὐτοῦ, and this should be followed by something like κατὰ τὴν κειμένην αὐτοῖς γαμικ(ὴν) συνγραφ[ήν.

9–10. The lacuna may be filled e. g. [δύο καὶ αὐλῶν καὶ τῶν συνκυρόντων | πάντων.

## 1035. Lease of a Weaver's Implement.

8·3 × 7·5 cm. A. D. 143.

Fragment of a lease, for a period of five years, of a ζεῦγος κτενιστικόν, an iron instrument of some kind used in wool-combing or cloth-weaving, perhaps a pair of shears. The lessor was the son of a veteran, C. Veturius Gemellus, who is no doubt to be identified with the *tiro* of **1022**. 11.

On the recto of this papyrus is **1023**, which relates to another veteran soldier.

*Ἐμίσθωσεν Γάιος Οὐετούριος*
*Γέμελλος υἱὸς Γαΐου Οὐετου-*
*ρίου Γεμέλλου οὐετρανοῦ*
*Ἐπαγάθῳ ἀπελευθέρῳ Πτολε-*
*μαίου Πτολ[ε]μαίου ἀπ' Ὀξυρύγ-*
*χων πόλεως Πέρσῃ τῆς ἐπι-*
*γονῆς ἐπὶ χρόνον ἔτη πέντε*
*ἀπὸ νουμηνίας τοῦ ἑξῆς μηνὸς*
*Φαμενὼθ τοῦ ἐνεστῶτος*
*ἔκτου [ἔτο]υς Ἀντωνείνου*
*Καίσαρος τοῦ κυρίου τὸ ὑπάρ-*
*χον αὐτῷ ζεῦγος κτενιστι-*
*κὸν σιδηροῦν τέλειον καιν-*
*ὸν ἴσακμον φόρου κατὰ*
*μῆνα ἀπὸ τοῦ αὐ[τοῦ] Φ[αμενὼθ*
. . . . . .

1. γαΐος Pap.; so in l. 2. 11. ὕπαρχον Pap. 14. ἴσακμον Pap.

'Gaius Veturius Gemellus son of Gaius Veturius Gemellus, veteran, has let to Epagathus, freedman of Ptolemaeus son of Ptolemaeus, of the city of Oxyrhynchus, a Persian of the Epigone, for a period of five years from the first day of the next month Phamenoth of the present sixth year of Antoninus Caesar the lord, the combing-instrument belonging to him, made of iron, in perfect condition, new and with an even edge, at a monthly rent from the said month Phamenoth . . .'

12. Both κτενιστικόν and ἴσακμον in l. 14 seem to be new.

## 1036. Lease of a House.

33·2 × 8·7 cm. A.D. 273.

A lease of a house for two years at a yearly rent of 400 drachmae; cf. **502**, **911**, **912**. For the date see P. Strassb. i. pp. 32–34.

*Ἐμίσθωσαν Τίτοι Μάλιοι Σερῆ-*
*νος καὶ (Ἀ)λέξανδρος ἀμφότεροι*
*μήνου τὸ ἥμισυ καὶ χράσθω*
*τῇ προκειμένῃ οἰκίᾳ*

*Τίτου Μαλίου Ἡρακλᾶ διὰ*
*τοῦ ἑνὸς Σερήνου*
*Αὐρη[λί]ῳ Ἡρακλήῳ Σαραπᾶ τ̣ο̣ῦ*
*Μ̣ο̣ . [.] . ος μητρὸς Στεφανοῦ-*
*τος ἀπὸ τῆς λαμπρᾶς καὶ λαμ-*
*προτάτης Ὀξυρυγχειτῶν*
*πόλεως ἐπὶ χρόνον ἔτη δύο*
*ἀπὸ [το]ῦ Θὼθ τοῦ ἐνεστῶτος*
*δ̣* (ἔτους ?) *τῶν ὑπαρχόντων αὐτοῦ*
*ἐν τῇ αὐτῇ πόλει ἐπ' ἀμφό-*
*δ[ο]υ Παμμένους Παραδείσου*
*οἰκίαν κ̣αὶ αἴθριον καὶ αὐ-*
*λὴν καὶ τὰ ταύτ[ης] χρη-*
*στήρια πάντα, π[λὴ]ν τόπου*
*ἑνὸς ὄντος ὑπὸ τ̣[ὸ]ν [.] . . . νον*
*καὶ τῶν ἐξ ἀπη[λιώ]του [τ]ῆς*
*οἰκίας οἰκοπέδ[ων,] ἐνοικίου*
*κατ' ἔτος ἀργυρίου [δρ]αχμῶν*
*τετρακοσίων, βεβαιουμέ-*
*νης δὲ τῆς μισθώσεως*
*ἀποδότω ὁ μεμισθωμένος*
*τὸ κατ' ἔτος ἐνοίκιον δι' ἐξα-*
*ἐπὶ [τὸ]ν χρόνον ἀκω[λύ-*
*των, μεθ' ὃν παραδ̣[ότω*
*καθαρὰν ἀπὸ κοπρίων*
*καὶ δείσης πάσης καὶ ἃς ἐὰν*
*παραλάβῃ θύρας καὶ κλεῖδας,*
*γεινομένης τ̣ῆ̣[ς] πρ̣[άξε]ως*
*παρά τε τοῦ με[μ]ισθωμένου*
*ὡς καθήκει. κυρί[α ἡ μί]σθωσις*
*περὶ ἧς ἀλλήλους ἐπερωτή-*
*σαντες ἀλλήλοις ὡμολόγη-*
*σαν. (ἔτους) δ Αὐτοκράτορ̣[ο]ς*
*Καίσαρος Λουκίου Δομιττίου*
*Αὐρηλιανοῦ Γ̣[ο]υ̣[νθ]ι̣κοῦ*
*Μεγίστου Εὐ̣[σ]εβο[ῦς] Εὐτυχοῦς*
*Ἀνεικήτου Σ̣εβαστοῦ Φαῶφι ιγ.*
2nd hand *Αὐρήλιος Ἡράκλη[ος] μεμί-*
*σθωμαι τὴν οἰκ[ί]αν καὶ ἀποδώ-*
*σω τὸ ἐνοίκιον ὡς πρόκ̣[ε]ιτ̣[α]ι,*
*καὶ [ἐ]περωτηθεὶ[ς] ὡμολόγησα.*
*Αὐρήλιος Σερῆνος ἔγραψα*
*ὑπὲρ αὐτοῦ μὴ εἰδότος γράμματα.*

17. . . . *νο* Pap.

'Titus Manlius Serenus and Titus Manlius Alexander, both sons of Titus Manlius Heraclas, through one of them, namely Serenus, have let to Aurelius Heracleus son of Sarapas son of Mo . . ., his mother being Stephanous, of the illustrious and most illustrious city of Oxyrhynchus, for a term of two years from Thoth of the present 4th year, from his property in the said city in the quarter of Pammenes' Garden a house and yard and court and all the appurtenances with the exception of one room beneath . . . and the plots on the east of the house, at an annual rent of 400 drachmae. When the lease is guaranteed the lessee shall pay the annual rent in half-yearly instalments of half the sum, and shall use the aforesaid house without hindrance for the term, after which he shall restore it free of filth and dirt of all kinds together with such doors and keys as he has received, right of execution lying against the lessee, as is just. The lease is valid, and we have put the question to each other and consented to each other. The 4th year of the Emperor Caesar Lucius Domitius Aurelianus Gothicus Maximus Pius Felix Invictus Augustus, Phaophi 13. (Signed) I, Aurelius Heracleus, have leased the house and will pay the rent as aforesaid.

and in answer to the question have given my consent. I, Aurelius Serenus, wrote for him, as he was ignorant of letters.'

17. The vestiges hardly suit [κ]*άμινον*.

33. The τε is anticipatory of the usual adjunct *καὶ ἐκ τῶν ὑπαρχόντων αὐτοῦ πάντων*, which is here omitted.

## 1037. LEASE OF AN *exhedra*.

21·6 × 16·6 cm. A.D. 444.

Lease of an *exhedra* or hall of a house for an indefinite period at the rent of 24,000,000 denarii (cf. **1026**. 10, note), the lessor being empowered to resume his property when he chose to do so.

χ[μ]γ.

[*Μ*]*ετὰ τὴν ὑπατίαν Φλαουίων Μαξίμο*[*υ*] *τὸ* [*β*]
*καὶ Πατερίου τῶν λαμπρ*(*οτάτων*) *Μεσορὴ ιη.*
*Αὐρηλίῳ Φιλοξένῳ Δωρᾶτο*[*ς*] *πορβιοπώλῃ*
[*ἀ*]*πὸ τῆς λαμπρᾶς καὶ λαμπροτ*[*ά*]*της Ὀξυρυγχιτῶν*
[*πόλ*]*εως παρὰ Αὐρηλίου Ἱέρακ*[*ο*]*ς* [*Α*]*ὐ*[*α*]*σ*[*α*]*τιανοῦ*
[*ἀπὸ*] *τῆς αὐτῆς πόλεως. ἑκουσίως ἐπιδέχομαι μισθώ-*
[*σασθαι*] *ἀπὸ νεομηνίας τοῦ ἐξῆς μηνὸς Θὼθ*
[*τῆς παρούση*]*ς* [*βα*]*σ*[*ι*]*λείας τῆς τρισκαιδεκάτης*
[*ἰνδικτίωνος τὴν δ*]*ιαφέρουσάν σοι ἀπὸ ο*[*ἰ*]*κί*[*ας*
[*τῆς κ*]*αλουμένη*[*ς .*]*αρους οὔσης ἐν τῇ αὐτῇ Ὀξυρυγχιτ*(*ῶν*)
[*πόλ*]*ει ἐπ' ἀμφόδου Ἀγορᾶς* (*Σ*)*κυτέων ὁλόκληρο*[*ν*
*ἐξ*[*έ*]*δραν σὺν χρηστηρίοις πᾶσι, καὶ τελέσ*[*ω*
*σοι ὑπὲρ ἐνοικίου ἐνιαυσίως ἀργυρίου μυριάδας*
*δισχιλίας τετρακοσίας, καὶ ἐπάναγκες ἀποδώσω*
*τὸ ἐνοίκιον ἀνυπερθέτως, καὶ ὁπότ*[*αν βουληθῇς*
[*π*]*αραδώσω σοι τὴν αὐτὴν ἐξέδραν* [*καθαράν.*
[*κυρία ἡ μίσ*]*θωσις ἁπλῆ γραφεῖσα καὶ* [*ἐπερωτηθεὶς*
[*ὡμολόγησα.*

. . . . . .

On the verso

*μίσθωσι*[*ς ἐξέδρα*]*ς.*

4. l. *φορβιοπώλῃ*.

'The year after the consulship of Flavius Maximus for the 2nd time and Flavius Paterius, the most illustrious, Mesore 18. To Aurelius Philoxenus son of Doras, seller of *phorbium*, of the illustrious and most illustrious city of Oxyrhynchus, from Aurelius Hierax son of Anastatianus, of the said city. I undertake of my own free will to lease from the first day of the next month Thoth of the present reign and the 13th indiction, the hall belonging to you in the house called . . . which is in the said city of Oxyrhynchus in the quarter of the Cobblers' Market, complete with all its appurtenances, and I will pay you for rent 2,400 myriads of silver yearly, and I will perforce pay the rent with no delay, and whenever you wish I will hand over to you the hall in a clean state. This lease, of which a single copy is made, is valid, and in answer to the question I have given my consent.'

1. χ[μ]γ: cf. **940**. 1, note.

4. πορβιοπώλῃ, if that is the right reading, is for φορβιοπώλῃ, a seller of *phorbium* or perhaps, more generally, a seller of fodder. φόρβιον is mentioned in Galen, vol. xii, p. 152 (Kühn) φορβίου τῷ σπέρματι πρὸς λευκώματα χρῶνται, Arcadius, p. 120. 9 (Barker) τὸ σίλφιον καὶ φόρβιον προπαροξύνεται: cf. εὐφόρβιον and εὐφορβία, the latter form perhaps occurring in P. Goodsp. 30. xxxi. 22 (Crönert, *Stud. z. Paläogr.* iv. 99).

9. The reign was that of Theodosius II and Valentinian III.

12. ὁλόκληρο͂ν: cf. **1038**. 23. οἰκίας ὅλο{υ}κλήρου should evidently be read in P. Strassb. 4. 11.

17. καθαράν: or e. g. ὁλόκληρον, as in l. 12. For ὁπότ᾽ αν βουληθῇς cf. e. g. **1038**. 31.

## 1038. Lease of Part of a House.

30·5 × 10·3 cm. A.D. 568.

A lease of a ground-floor room (τόπος) in a house, at the annual rent of 10 keratia, the lease to be determinable, as is common at this period, at the pleasure of the owner. Other good examples of late leases of house-property are P. Brit. Mus. 113. 6 (*a*) (τόπος), (*b*) (τόποι δύο in a house), 871 (τρίκλινος) and 1023, P. Flor. 13 and 73, P. Strassb. 4.

+ Βασιλείας καὶ ὑπατίας
τοῦ θειοτάτου καὶ εὐσεβεστάτου
ἡμῶν δεσπότου Φλαουίου
Ἰουστίνου τοῦ αἰωνίου Αὐγούστου
καὶ Αὐτοκράτορος ἔτους γ
Μεσορὴ β ἰνδ(ικτίωνος) α.
Φλ(αουίᾳ) Εὐφημίᾳ τῇ ἐνδόξ(ῳ) θυγατρὶ
τοῦ τῆς ἐνδόξ(ου) μνήμης

*Μουσαίου γεουχούσ(ῃ) καὶ ἐνταῦθα τῇ*
*λαμπρᾷ Ὀξυρυγχιτῶν πόλει*
*διὰ σοῦ Φλ(αουίου) Ἀναστασίου τοῦ περιβλ(έπτου)*
*αὐτῆς διοικ(ητοῦ) καὶ σοῦ Ἱερημίου τοῦ*
*θαυμ(ασίου) ἐνοικολόγου Αὐρήλιος*
*Στέφανος ἀρτοκ(όπος) υἱὸς Ἡρακλάμμωνο(ς)*
*μητρ(ὸς) Νόννας ἀπὸ τῆς αὐτῆς*
*πόλεως χαίρειν. ἐκουσίως ἐπιδέχομαι*
*μισθώσασθαι ἀπὸ νεομηνίας*
*τοῦ Θὼθ μηνὸς τῆς σὺν θεῷ*
*δευτέρας ἰνδ(ικτίωνος) ἀπὸ τῶν ὑπαρχ(όντων) τῇ*
*ὑμῶν ἐνδοξ(ότητι) ἀπὸ οἰκίας νευούσης*
*ἐπὶ νότον διακειμ(ένης) ἐπὶ ταύτης*
*τῆς πόλεως ἐπ' ἀμφόδου*
*τῆς ἁγίας Εὐφημίας ὁλόκληρ(ον)*
*ἐπίπεδον τόπον νεύοντα καὶ*
*αὐτὸν ἐπὶ νότον σὺν χρηστηρίοις*
*πᾶσιν καὶ δικαίοις ἐξ ὅλης τῆς οἰκί[ας,*
*καὶ τελέσω ὑπὲρ ἐνοικ(ίου) τούτου*
*ἐνιαυσίως κεράτια δέκα νομιτ(ευόμενα),*
*γί(νεται) κερ(άτια) ι νομ(ιτευόμενα), ὅπερ ἐνοίκιον ἀπο-*
*δώσω κατ' ἔτος δι' ἐξαμήνου τὸ ἥμισυ, καὶ*
*ὁπόταν βουληθείης ἀντιπαραδώσω*
*τ̣ὴν ἐμὴν ⟨ν⟩ομὴν τοῦ τόπου ὡς καὶ παρείληφ(α).*
*κυρ(ία) ἡ μίσθ(ωσις) ἁπλ(ῆ) γραφ(εῖσα) καὶ ἐπερ(ωτηθεὶς) ὡμολ(όγησα).*
*Στέφανος υἱὸς Ἡρακλάμμωνος*
*στοιχεῖ ἡμῖν ἡ παροῦσα μίσθ(ωσις) ὡ̣[ς] πρόκ(ειται).*
*Ἰωάννης ἀξ(ιωθεὶς) ἔ̣[γρ(αψα)] ὑ̣(πὲρ) ἀγρ̣(αμμάτου) ὄ̣ν̣]τ̣(ος).*
*[+ di emi Ioanni . .] . . . . . +*

On the verso

*+ μίσθ(ωσις) Στεφάνου υἱοῦ Ἡρακλάμμωνος ἀπὸ τῆς Ὀξυρυγχ(ιτῶν) λόγ(ῳ)*
*ἐνοικ(ίου) κερ(ατίων) ι*
*νομιτ(ευομένων).*

4. ῑουστινου Pap. 18. θ.ω̄ Pap. 19. ῑνδ Pap.

'The 3rd year of the reign and consulship of our most godly and pious sovereign Flavius Justinus, eternal Augustus and Imperator, Mesore 2, 1st indiction. To Flavia Euphemia, the honourable daughter of Musaeus of honoured memory, landholder at this illustrious city of Oxyrhynchus, through you, Flavius Anastasius, her noble agent, and you, Jeremias, her admirable collector, Aurelius Stephanus, baker, son of Heraclammon and Nonna, of the said city, greeting. I undertake of my own free will to lease from the first day of the month Thoth of the coming D.V. second indiction, from your honour's property out of a house facing south situated in this city in the quarter of St. Euphemia, a complete room on the ground floor also facing south with all appurtenances and the rights attaching to all the house, and I will pay annually as rent for this ten carats of current coinage, total 10 carats current, which rent I will pay every year in half-yearly instalments of half the sum, and whenever you wish I will surrender my possession of the room just as I received it. This lease, of which one copy has been made, is valid, and in answer to the question I have given my consent.' Signature of Stephanus written for him by the scribe John, signature of John, and title on the verso.

1–6. Cf. **199** = P. Brit. Mus. 778, which is dated on Mesore 4 of the same year. In l. 3 of that papyrus the 2nd indiction is specified, and since in **1038** the 1st indiction was still current (cf. also ll. 18–19 *τῆς σὺν θεῷ δευτέρας ἰνδ(ικτίωνος)*) it is evident that, as Kenyon suggests, a change of indiction-year was just taking place when **199** was written, and probably l. 3 there should be read *ἰνδ(ικτίωνος) α ἀρχ(ῆς) β*. The month of Mesore is unusually late in the year for the commencement of an indiction, though cf. P. Grenf. 100. 4.

9. *γευχούσ⟨η⟩*: cf. **133**. 5, &c. *γ⟨ε⟩ευχ[ο]ῦντι* looks probable in P. Strassb. 40. 7.

13. *ἐνοικολόγου* = *ἐνοικιολόγου* (e.g. B. G. U. 3. 7); cf. **1043**. 1, P. Strassb. 15. 1, and the analogous *ἐποίκου*, &c., for *ἐποικίου*, e.g. P. Goodsp. 15. 3.

20. *νευούσης*: cf. P. Brit. Mus. 1023. 12 *κο[ιτ]ῶνος . . . νε[ύ]οντο[ς] εἰς βορρᾶ. ἀνεῳγμένος εἰς* and *βλέπων εἰς* are similarly used, e.g. P. Brit. Mus. 113. 6 (*a*) 14, (*b*) 20.

31. *ὁπόταν βουληθείης*: this misuse of the optative is common at this period.

32. The reading at the beginning of this line is rather uncertain. The formation of the first letter suggests *γ* rather than *τ*, but *γῆν* is inappropriate here. *τήν* must be followed by a substantive meaning 'possession' or something of the sort, and it ends either in *-νομην* or, conceivably, in *-νομιαν*. There seems, however, to be no suitable compound, and hence the choice lies between *τὴν ἐμὴν ⟨ν⟩ομήν* with a lipography of *ν* or simply *τὴν νομήν* with a dittography of *ομη*. For *νομή* cf. e.g. P. Tebt. 286. 7 *νομὴ ἄδικος* = *iniusta possessio*, and the fifth-century contract of sale published by de Ricci in Wessely's *Stud. z. Palāogr.* i. p. 7. 18–19 *ἡμίσους μέρους οἰκίας . . . οὗ τὴν νομὴν . . . ἐντεῦθέν σοι παραδέδωκα.*

37. *Ioannu* was most likely followed by *eteliothe*, but this is not easily reconciled with the strokes that remain.

## 1039. Contract of Deposit.

33·2 × 10·6 cm. A.D. 210.

Acknowledgement of a deposit (*παραθήκη*) of 600 drachmae repayable on demand; cf. e.g. P. Tebt. 387, P. Brit. Mus. 943, B. G. U. 729. The name of the emperor Geta has been deleted in the date formula, as in **54**, **56** and elsewhere.

[Ἀπο]λλώνιος Σαραπίωνος [τοῦ Σαρα-
πίωνος μητρὸς Σινθεῦτ[ος ἀπ' Ὀξυ-
ρύγχων πόλεως Θέωνι Κ . [. . . . . .
τοῦ καὶ Χαιρήμονος μητρὸς Ἀπί[ας ἀπὸ
5 τῆς αὐτῆς πόλεως χαίρειν. [ὁμολο-
γῶ ἐσχηκέναι παρὰ σοῦ διὰ χ[ειρὸς
ἐν παραθέσει ἀργυρίου Σεβασ[τοῦ
νομίσματος δραχμὰς ἑξακ[οσίας,
ἅσπερ ὀπηνίκα ἐὰν αἱρῇ ἀπ[οκα-
10 ταστήσω σοι ἄνευ πάσης ὑπε[ρθέ-
σεως [καὶ] εὐρησολογ[ία]ς, εἰ δ[ὲ μή,
ἐκτείσ[ω σοι κατὰ τὸν τῶν παρ[α-
θηκῶ[ν νόμον,] γεινομένης [σοι
τῆς πρ[ά]ξε[ως] ἔκ τε ἐμοῦ καὶ [ἐκ
15 τῶν ὑπαρχόντων μοι πάντω[ν.
κύρια τη τῆς παραθήκης γρά[μ-
ματα δισσὰ γραφέντα ὑπ' ἐμ[οῦ
τοῦ Ἀπολλωνίου πανταχῆ ἐπιφ[ε-
ρόμενα καὶ παντὶ τῷ ὑπὲρ σο[ῦ
20 ἐπιφέροντι. (ἔτους) ιθ Αὐτοκρατό[ρων
Καισάρων Λουκίου Σεπτιμίου Σευή[ρου
Περτίνακος Ἀραβ[ι]κοῦ Ἀδιαβην[ικοῦ
Παρθικοῦ Βρεταννικοῦ Μεγίστο[υ
καὶ Μάρκου Αὐρηλίου Ἀντωνίνου
25 [[καὶ Πουβλίου Σεπτιμίου Γέτα]]
Βρεταννικῶν Μεγίστων Εὐσεβῶ[ν
Σεβαστῶν Φαῶφι ιγ.

11. l. εὐρησιλογίας. 16. l. τά for τη.

'Apollonius son of Sarapion son of Sarapion, his mother being Sintheus, of the city of Oxyrhynchus, to Theon son of C . . . also called Chaeremon, his mother being Apia, of the said city, greeting. I acknowledge the receipt from you from hand to hand on deposit of 600 silver drachmae of the imperial coinage, which I will restore to you whenever you choose without any delay or excuse, otherwise I will forfeit them to you in accordance with the law of deposits, and you shall have the right of execution upon me and upon all my property. This deed of deposit, written by me, Apollonius, in duplicate is valid whenever produced and whosoever produces it on your behalf.' Date.

4. Ἀπί[ας: cf. **76**. 2, **249**. 3, **1046**. 8.
7. ἐν παραθέσει: so P. Brit. Mus. **943**. 5, P. Flor. 31. 4, P. Strassb. **54**. 4. παραθήκη is the commoner term in this sense.

## 1040. Loan of Wheat.

31·3 × 20 cm. A.D. 225.

An acknowledgement of a loan of four artabae of wheat, to be repaid with an addition (διάφορον) of one-half. This addition is to be regarded simply as interest for the accommodation, as in P. Flor. 54, where government loans of seed are to be repaid μετὰ τῆς ἡμιολίας; cf. **1042**. 28, where διάφορον practically means interest. In P. Tebt. 110 and P. Amh. 147 the ἡμιολίαι should probably be similarly explained rather than as fines incurred in connexion with previous transactions. The deed is written out in duplicate (δισσὰ γραφέντα l. 31) on a single sheet, in two columns, of which the second, being the better preserved, is printed; cf. **988**.

Col. ii.

Αὐρήλιοι Πεκῦσις Παυσειριος μη-
τρὸς Σ̣ο̣ήριος καὶ ὁ τούτου υἱὸς Πετε-
νοῦφις μητρὸς Σινθεῦτος ἀμφό-
τεροι ἀπ' Ὀξυρύγχων πόλεως Αὐρηλίῳ
5 Θέωνι Διδύμου ἀπὸ τῆς αὐτῆς πό-
λεως χαίρειν. ὁμολογοῦμεν ἀμφο-
τέροι{ς} ἐξ ἴσου ἐσχηγέναι καὶ παρα-
μεμετρῆσθαι παρὰ σοῦ πυροῦ γενή-
ματος τοῦ διελθόντος δ (ἔτους) ἀρτάβας
10 τέσσαρας ἐπὶ διαφόρῳ ἡμιολίας,
ὡς εἶναι ἐπὶ τὸ αὐτὸ πυροῦ σὺν δια-
φόρῳ ἀρτάβας ἕξ, ἅσπερ ἀποδώ-
σω σοι ἐξ ἀλληλενγύης τῷ Παῦνι
μηνὶ ἐφ' ἅλω κώμης Τερύθεως
15 [πυ]ρ[ὸ]ν νέον καθαρὸν ἄδολον ἄβω-
[λον] ἄκρειθον καικοσκεινευμένον

[ὡς εἰς] δημόσιον μετρούμενον μέ-
[τρῳ] παραλημπτικῷ σου ᾧ καὶ παρα-
[με]μετρήμεθα, τῶν παρὰ σοῦ
[τὴ]ν μέτρησιν ποιουμένων. ἐ-
[ὰν] δὲ μὴ ἀποδῶ καθὰ ἐγράψαμε[θα
[τὰ]ς προκειμένας τοῦ πυροῦ σὺν δι-
[αφό]ρῳ ἀρτάβας ἕξ, ταύτας {⟨σ⟩οι} ἐκτεί-
[σω σ]οι μεθ' ἡμιολίας καὶ διάφορον
[{δι]αφορον} τοῦ ὑπερπεσόντος χρόνου
[ὁμοί]ως ἐξ ἡμιολίας παρά τε ἡμῶν
[ἀλλ]ηλεγγύων ὄντων εἰς ἔκτεισιν
[ἢ π]αρ' οὗ ἐὰν ἡμῶν αἱρῇ καὶ ἐκ τῶν
[ὑπ]αρχόντων ἡμεῖν παντοίων
[πά]ντων, καθάπερ ἐκ δίκης. κύρια
[τὰ γ]ράμματα δισσὰ γραφέντα ὡς ἐν
[δ]ημοσίῳ κακακείμενα, περὶ δὲ
[τ]οῦ ταῦτα ὀρθῶς ⟨καὶ⟩ καλῶς γείνεσθαι
[ἐ]πηρωτηθέντες ὑπὸ σοῦ ὡμολογή-
σ[α]μεν. (ἔτους) ε Αὐτοκράτορος Καίσαρος
Μάρκου Αὐρηλίου Σεουήρου Ἀλεξάνδρου
Εὐσεβοῦς Εὐτυχοῦς Σεβαστοῦ
Ἀθὺρ η. (2nd hand.) Αὐρήλιοι Πεκῦσις
Παυσείριος καὶ ὁ υἱὸς Πετε-
νοῦφις παραμε⟨με⟩τρήμεθα
παρὰ τοῦ Αὐρηλίου Θέων[ος
τὰς τοῦ πυροῦ ἀρτάβας
τέσσαρας ἐπὶ διαφόρῳ
ἐξ ἡμιολίας καὶ ἀποδώσομεν
τὰς ἐπὶ τὸ αὐτὸ τοῦ πυρ[οῦ
ἀρτάβας ἓξ ἐξ ἀλληλεγγύ-
ης τῇ δηλουμένῃ προθε-
σμίᾳ, καὶ ἐπερωτηθέντες
ὡμολογήσαμεν ὡς πρόκι-
ται. Αὐρήλιος Πετρώνιος

*Μάρκου ἔγραψα ὑπὲρ αὐτῶν*
*φαμένων μὴ εἰδέναι γράμ-*
*ματα.*

On the verso of Col. i
3rd hand χ(*ρόγραφον*) *Πεκύσιος* (*ἀρταβῶν*) *δ.*

4. *οξυρυγ'χων* Pap. 7. *ἴσου* Pap. 28. *α* of *αιρη* corr. from *ε*. 29. *παντοιων* corr. from *παντων*. 32. l. *κατακείμενα*. 34. l. [*ἐ*]*περωτηθέντες*. 41. *π* of *παρα* corr. 45. *ο* of *αυτο* corr. *π* of *πυρ*[*ου* rewritten. 52. *ν* of *ειδεναι* corr.

Collated with this text Col. i shows the following variants: l. 6 *ἀμφότεροι*, l. 10 *ἡμιολίᾳ*, l. 12 *ἀποδώσωμεν*, l. 14 *Τερύθεω*, ll. 23–4 *ταύτας ἐκτείσωμέν σοι, -μεν* being corrected from *σοι* and *σοι* added above the line. l. 25 om. *διαφορον*. l. 33 Perhaps *καὶ καλῶς* (lacuna). l. 34 *ἐπε-ρωτηθ*[*έ*]*ντες*. l. 40 *παραμεμετρήμεθα*. l. 49 *πρόκειται*.

'Aurelius Pekusis, son of Pausiris and Soëris, and his son Aurelius Petenouphis whose mother is Sintheus, both of the city of Oxyrhynchus, to Aurelius Theon son of Didymus, of the said city, greeting. We acknowledge both equally that we have received and had measured out to us from you of the crop of the past 4th year four artabae of wheat at the interest of one-half, making a total, with the interest, of six artabae of wheat, which we will repay to you on our mutual security in the month of Pauni at the threshing-floor of the village of Teruthis, in wheat that is new, pure, unadulterated, without earth or barley, and sifted, as measured into the public granary, by your own receiving measure by which the measurement has been made to us, the measuring to be done by your agents. If I do not repay according to our written agreement the aforesaid six artabae of wheat including the addition, I will forfeit them to you with an increase of one-half and interest for the overtime also of one-half, (and you shall have the right of execution) upon us as mutual securities for the payment or upon whichever of us you choose and upon all our property of every kind, as in accordance with a legal decision. This bond, which is written in duplicate, is valid as if publicly registered, and in answer to your question whether this is rightly and fairly done we have given our consent.' Date, signature of Pekusis and Petenouphis written for them by Aurelius Petronius, and title on the back.

7. *ἐσχηγέναι*: Col. i shows the same spelling.
10. For *διαφόρῳ* cf. **988**, **1041**. 9, **1042**. 28, P. Leipzig 97. xix. 1, &c., 102. i. 1.
21. *ἐγραψάμε*[*θα*: the termination is assured by the duplicate copy.
26. *παρά τε ἡμῶν*: sc. *τῆς πράξεώς σοι οὔσης*.

## 1041. Guarantee for a Loan.

27·7 × 15·7 cm. A.D. 381.

In this deed Aurelius Plutarchus (?) takes upon himself the responsibility for the repayment of a loan which had been made through his intervention to a friend, Philonicus. The transaction was connected in some way with another

agreement in which Plutarchus was concerned, but the reference to this (ll. 9–10) is rather obscure.

[ὑπατίας Φλ]αουίων Εὐχαιρίου κ[α]ὶ Σναγρίου τῶν
[ λ]αμπροτάτων Παῦνι ιε.
[Αὐρήλιος Πλού]ταρχος Ψεναμούνιος μητρὸς Τ̣ε̣δ[.]μ̣ης
[ἀπὸ κώμης] Φοβώου ε πάγου τοῦ Ὀξυρ[υ]γχίτου ν[ο]μοῦ
Αὐρη[λίῳ . . .] . ῳ Ἡρακλᾶ ἀπὸ τῆς [αὐτ]ῆς πόλεως βαφῖ χαίρειν.
ἐπεὶ [πισθεὶς] ὑπ' ἐμοῦ ἐγράψω Φιλον[ί]κῳ Βησάμμωνος
ἀπὸ τῆ[ς αὐτῆς π]όλεως εἰς ἀπόδοσιν ἀργ[υ]ρίου δηναρίων
μυριάδ[ων τε]τρακισχιλίων διακοσίων χρεωστουμένων
αὐ̣[τ]ῷ̣ [ὑπὸ σοῦ ἀ]πὸ λόγου διαφόρων ἀκο[λο]ύθως οἷς ἐθέμην
ᾳ̣[.]ε[. . . . . ο]ις καὶ ὑπὲρ τοῦ σε ἔχειν τὸ ἀσφαλὲς παρ' ἐμοῦ
[ἕως τῆς] τούτω[ν] ἀποδόσεως ὁμολογῶ ὀφίλειν σοι καὶ ἔχειν
[παρ' ἐμαυ]τῷ̣ τ[ὰ]ς αὐτὰς τοῦ ἀργυρίου δηναρίων μυριάδας
[τετρακισ]χιλίας διακοσίας, ⁄ (δηναρίων) μ(υριάδες) ⁄δσ, ἐπεὶ τῷ̣ με
ταύτας σοι ἀπο-
[καταστῆσ]αι ἐν τῇ διὰ τοῦ γεγεν{ν}ημένου ὑπὸ σοῦ αὐτῷ̣ τῷ̣
[Φιλονίκ]ῳ γραμματίου, τοῦτ' ἔστιν τῇ νεομηνίᾳ τοῦ Μεσορ(ὴ)
[μηνὸς το]ῦ ἐνεστῶτος ἔτους ιδ ϛ β τῆς παρούσης ἐνάτης
[ἰνδικτίωνο]ς, καὶ [ἀ]νακομίσασθαι παρ' αὐτοῦ τὸ τούτων
γενό[μενον αὐτ]ῷ̣ ὑπὸ σοῦ γραμματῖον καὶ ἀναδοῦναί σοι
εἰς ἀκ[ύρωσιν, γι]νομένης σοι τῆς πράξε[ω]ς παρά τε ἐμοῦ
καὶ ἐκ [τῶν ὑπαρχ]όντων μ[ο]ι πάντων. κύριον τὸ γραμματῖον
ἁπλο[ῦν γραφὲν] καὶ ἐπερ(ωτηθεὶς) ὡμολόγησα.
2nd hand Αὐρ[ήλιος Πλού]ταρχος Ψεναμούνιο[ς ὁ] προκίμενος
ὀφ[ίλω σοι καὶ] ἔχω παρ' ἐμαυτῷ̣ τὰ[ς το]ῦ ἀργυρίου
δη[ναρίων μυριάδας τετρ]ακισχιλεία[ς δια]κοσίας
κ[αὶ ταύτας σοι ἀποδώσ]ω ἐν τῇ [προθεσ]μίᾳ ὡ[ς πρ]ό-
[κειται . . . . . .]ος . [. . . . . .] . [.] . ᾳ̣ . . [. .]
[ 28 letters ] .

1. l. Εὐχερίου. 5. χαιρεῖ Pap. 6. ὕπ Pap. 9. οι of οις corr. from η. 15. μεσορ̄ Pap.

'In the consulship of Flavius Eucherius and Syagrius the most illustrious, Pauni 15. Aurelius Plutarchus, son of Psenamounis and Ted[.]me, of the village of Phoboou in the

5th pagus of the Oxyrhynchite nome, to Aurelius . . . us son of Heraclas, of the said city, dyer, greeting. Whereas owing to my persuasion you have drawn up an agreement with Philonicus son of Besammon, of the said city, for the repayment of four thousand two hundred myriads of denarii of silver which have been lent to him by you on account of extra payments in accordance with the contracts of . . . made by me, in order that you may have security from me until the repayment of this sum I acknowledge that I owe and myself have the said four thousand two hundred myriads of denarii of silver, total 42,000,000 denarii, on the condition that I restore them to you on the day specified in the agreement made by you with the said Philonicus, that is the first day of the month Mesore of the present 14th = the 6th = the 2nd year and the current 9th indiction, and that I shall recover from him the agreement for this sum made by you with him and shall hand it over to you for annulment; and you shall have the right of execution upon me and all my property. This agreement, of which one copy has been made, is valid, and in answer to the question I have given my consent.' Signature of Aurelius Plutarchus.

3. Πλού]ταρχος of course is uncertain, but it was a common name at Oxyrhynchus. At the end of the line Φεδ[ι]μης for Φαιδ[ί]μης cannot be read; the initial letter is perhaps δ or λ, and the second may be *α*.

4. *Φοβώου*: the occurrence of this name shows that *Φοβόου* is the right reading in **973**, though perhaps *Φοβώου* should be restored, since P. Leipzig 116. 2, according to Wilcken's revision in *Archiv* iv. p. 485, supports the spelling of **1041**.

6. [*πισθείς*] is commended by the sense and the size of the lacuna.

9. *διαφόρων*: cf. **1040**. 10 and introd.

10. [.]ι[.]ε[ could be read in place of *α*[.]ε[, but there is hardly room for [*π*]ι[*σ*τ]ε[*ως*. In the previous line the relative has been corrected and it is not quite clear what was originally written.

14. *τῇ*: sc., of course, *προθεσμίᾳ*, which is expressed in l. 25 below.

16. The regnal years are those of Gratian, Valentinian II, and Theodosius.

26–7. These two lines very likely specified the writer of the foregoing signature on behalf of Plutarchus.

## 1042. Loan of Money.

31 × 8·3 cm. A.D. 578.

An agreement for a loan of one-third of a solidus, to be repayed on demand with some addition as interest, but the rate is not defined.

\+ *Βασιλείας τοῦ θειοτάτου*
*καὶ εὐσεβεστάτου ἡμῶν*
*δεσπότου μεγίστου εὐεργέτου*
*Φλ(αουίου) Ἰουστίνου τ[οῦ αἰ]ωνί[ου]*
*Αὐγούστου καὶ Α[ὐ]τοκράτορος*

*ἔτους ιγ, μετὰ τὴν δευτέραν*
*ὑπατίαν τῆς αὐτῶν γαληνότητ(ος)*
*ἔτους ια, καὶ Φλ(αουίου) Τιβερίου τοῦ*
*καὶ νέου Κωνσταντίνου τοῦ*
*εὐτυχεστάτου ἡμῶν*
*Καίσαρος ἔτους γ*
*Παχὼν ιε ἰνδ(ικτίωνος) ια.*
*Φλαουίῳ Φὶβ τῷ εὐδοκιμωτ(άτῳ)*
*σουβαδιούβᾳ τῆς ἡγεμοι(κῆς)*
*τάξεως τῆς Ἀρκάδων ἐπαρχ(ίας)*
*νίῷ τοῦ τῆς λαμπρ(ᾶς) μνήμ(ης)*
*ἀπὸ τῆς νέας Ἰουστίνου*
*πόλεως Αὐρήλιος Ἰωάννης*
*μυλοκόπος υἱὸς Ἀνοὺπ μητρ(ὸς)*
*Κυράναν τῶν ἀπὸ τῆς αὐτῆς*
*πόλεως χαίρειν. ὁμολογῶ*
*ἐσχηκέναι παρὰ τῆς σῆς λαμπρ(ότητος)*
*ἐν χρήσει εἰς ἀναγκαίας μου*
*χρείας χρυσοῦ νομισματίου*
*τρίτον ἰδ(ιωτικῷ) νομ(ιτευόμενον), γί(νεται) χρ(υσοῦ) νο(μισματίου) γ΄ ζ(υγῷ)*
*ἰδ(ιωτικῷ),*
*καὶ τοῦτο ὁμολογῶ παρασχεῖν*
*αὐτῇ ὁπόταν βουληθ(ῇ)*
*μετὰ τοῦ διαφόρου ἀνυπερθ(έτως).*
*κύρ(ιον) τὸ γρα(μματῖον) ἁπλ(οῦν) γραφ(ὲν) καὶ*
*ἐπερ(ωτηθεὶς) ὡμολ(όγησα).* + *Αὐρ(ήλιος) Ἰωάννης υἱὸς*
*Ἀνοὺπ ὁ προγεγραμμ(ένος) πεποίημ(αι)*
*τοῦτο τὸ γρα(μματῖον) ὡς πρόκ(ειται). Σερῆνος*
*ἔγραψα ὑ(πὲρ) αὐτοῦ ἀγρ(αμμάτου) ὄντος.*
*ꝑ di emu Serhnu etelioth.*

On the verso

+ *γρα(μματῖον) Ἰωάννου μυλοκόπ(ου) υἱοῦ Ἀνοὺπ ἀπὸ τῆς Ἰουστίνου*
*πόλ(εως) χρ(υσοῦ) νο(μισματίου) γ΄ ζ(υγῷ) ἰδ(ιωτικῷ).*

4. ἴουστινου Pap.; so in ll. 17, 35. 6. ἴγ Pap. 7. ὕπατιαν Pap. 8. ἴα Pap. 12. ἴνδ ἴα Pap. 13. φλαουΐω Pap. 16. νΐω Pap.; so in ll. 19, 30, 35. 18. ἴωαννης Pap.; so in ll. 30, 35. 25. ἴδ Pap.; so in l. 35.

'The 13th year of the reign of our most godly and pious sovereign and greatest benefactor Flavius Justinus, eternal Augustus and Imperator, the 11th year after the second consulship of his serenity, and the 3rd year of Flavius Tiberius also called Novus Constantinus, our most fortunate Caesar, Pachon 15, 11th indiction. To Flavius Phib, the most esteemed assistant in the praefect's office in the province of Arcadia, son of of illustrious memory, from the new city of Justinus, Aurelius John, millstone-maker, son of Anoup and Kuranan, an inhabitant of the said city, greeting. I acknowledge that I have received from your magnificence as a loan for my pressing needs one-third of a gold solidus on the private standard of current coin, total $\frac{1}{3}$ gold solidus, private standard, and this I agree to produce to you whenever you choose, together with the extra payment, without delay. This deed, of which one copy has been made, is valid, and in answer to the question I have given my consent.' Signature of John written for him by Serenus, the scribe who penned the contract, signature of Serenus, and title on the back.

8–11. Tiberius was appointed Caesar in 574; cf. Chron. Pasch. p. 376 a *μηνὶ Σεπτεμβρίῳ τῆς ἡ ἰνδικτίωνος ἠσθένησεν Ἰουστῖνος Αὔγουστος καὶ ἐποίησεν Τιβέριον Καίσαρα μετονομάσας αὐτὸν Κωνσταντῖνον.*

14–15. *σουβαδιούβᾳ* = *subadiuvae*. On the province of Arcadia, which corresponded to the earlier Heptanomia, cf. Gelzer, *Leipziger hist. Abhandl.* xiii. pp. 8–9.

17. A blank space was left for the name, which was never filled in. For *νέας Ἰουστίνου πόλεως* cf. **126**. 5.

25. A solidus on the private standard was slightly inferior in value to a solidus on the public or the Alexandrian standard; cf. **154**. 13, note.

## 1043. Receipt.

6·6 × 33·5 cm. A.D. 578.

A receipt, dated by the eras of Oxyrhynchus, for three sextarii of oil. The writing is across the fibres of the papyrus.

\+ *Ἐδόθ(ησαν) δ[ιὰ Σ]ερήνου ἐνοικολόγ(ου) Μακαρίῳ καὶ Ἡλίᾳ καὶ Καμοὺλ συμμάχ(οις) παραμέ(νουσι)*

*τῷ ἐνδόξ(ῳ) ο[ἴ]κ(ῳ) λόγῳ ἀναλωμά(των) τῶν ἀπὸ μη(νὸς) Φαμενὼθ ις ἕως λ τοῦ αὐτ(οῦ), ἡμερ(ῶν) ιε, ἐλαίου ξέστ(αι)*

*τρεῖς, γί(νονται) ἐλαί(ου) ξέ(σται) γ μό(νοι).* (2nd hand) *γί(νονται) ἐλαί(ου) ξ(έσται) τρῖς μ(όνοι).*

1st hand (*ἔτους*) *σνδ σκγ Φαμενὼθ ιθ ἰνδ(ικτίωνος) ἐνδεκά[τη]ς.*

1. *συμμαχχ/ παραμμ̣/* Pap. 2. *ημερρ/* Pap.

'Received through Serenus, collector, by Macarius and Elias and Kamoul, assistants attending on the honourable house, on account of expenses from the 16th of the month Phamenoth to the 30th of the same month, 15 days, three sextarii of oil, total 3 sextarii of oil, and no more. (Signed) Total three sextarii of oil and no more. The 254th = the 223rd year, Phamenoth 19, 11th indiction.

1. ἐνοικολόγ(ου): cf. **1038**. 13, note.
2. The ἔνδοξος οἶκος of the Apion family is probably meant; cf. P. Oxy. I. p. 206, and **133**. 8, 16, **135**. 16, &c.

## (*e*) ACCOUNTS AND LISTS.

### 1044. TAXING-LIST.

28 × 57·5 cm. A.D. 173–4 or 205–6.

On the verso of this papyrus are the six columns from the commencement of the *Phaedrus* printed under **1016**. The recto contains three columns, of which the first is well preserved, of an alphabetical register of landholders, with the amounts due upon their holdings. The second column is much effaced, and of the third only the beginnings of lines remain; but Col. i, which follows below, is a sufficient specimen of the whole; some few points of interest occurring in the later part of the document are incorporated in the notes. The date is about the end of the second century; the reign, of which the past 13th year is mentioned in l. 4, is perhaps more likely to be that of Marcus Aurelius than that of Septimius Severus.

The personal names are accompanied by various items of land and wheat, those of the latter being added up at the end of the several entries as the amount payable. In a number of cases the land is assigned to no definite class; sometimes, however, it is described as βασιλική, and another common category is α (ἀρτάβης), i.e. land paying a tax of 1 artaba on the aroura. A similar combination of βασιλική and α (ἀρτάβης) is found in P. Brit. Mus. 604, and from P. Tebt. 576 it is known that a tax of 1 artaba per aroura was paid by catoeci; cf. ibid. 346. 5, note. In the present case it is noticeable that the amounts attached

to the land specified as α (*ἀρτάβης*) are reckoned not at 1 artaba but at $1\frac{1}{8}$ per aroura (in l. 5 a fraction of $\frac{1}{12}$ aroura is ignored, and in ll. 24 and 27, $2\frac{1}{2}$ choenices are treated as 3, but otherwise the rate of $1\frac{1}{8}$ is correctly calculated). In one or two instances (ll. 9, 27) the land is stated to have been purchased.

Besides the dues coupled with definite plots of land, there occurs not infrequently an independent item called *οἰκοπ(  )*, i. e. *οἰκοπέδου* or *-δων*, the amount being usually 3 choenices; in one case, however (l. 11), it is 6 choenices, and a second charge of 3 choenices is made under this head to the same individual (l. 12). An impost *προσόδ(ων) οἰκοπ(έδων)* occurs in a few papyri of the Roman period (Wilcken, *Ost.* i. p. 390; cf. P. Fay. 42 (*a*). ii. 15, B. G. U. 761) and is supposed to have been levied on incomes derived from building-sites,—a kind of tax on ground-rents. But that impost is regularly paid in money, whereas the payments for *οἰκοπ(έδου)* here are in kind; moreover, the property concerned in **1044** is clearly agricultural; and the constancy of the amount shows that it can have stood in no very exact relation to income. Perhaps we have to do with a single tax, which was assessed in money upon land that was built over and in kind upon agricultural land; but it will be well to wait for further evidence.

An interesting point resulting from the arithmetic of this document is that the artaba in which the calculations are made contained 40 choenices; cf. e. g. ll. 12 and 21, and notes. An artaba of 40 choenices is found in the Oxyrhynchus metrological fragment (**9** verso 8), and the survival of this measure in the Roman period had been inferred from the occurrence of fractions of fifths and tenths of an artaba (cf. P. Tebt. 61 (*b*). 386, note), but the present is the clearest example of its official use.

. . . . . .

1 [ 20 letters ] . [ 18 letters ]

2 [. . . . . ]λια ἐκ τ(οῦ) Σωτάδου[ς ἀπὸ] (*ἀρουρῶν* ?) *θίς'* (*ἄρουραι*) *ϵ∠ή λβ́ ρκ́ή* (*ἀρταβῶν*) *ϛη'* καὶ ἐκ τ(οῦ) *Ν*[ειο]μάχου (*πρότερον*) *Πνεφερῶ*[τ]ος

3 . . . . . (*ἄρουραι*) . .] . (*ἀρταβῶν*) *βδ'*, *γ*(*ίνονται*) (*πυροῦ*) (*ἀρτάβαι*) *η*[*δ'η'*,] ἄλλ(ο) *ὀνόμα*(*τος*) *Ὥρου Πετσείριος* ἐκ τ(οῦ) *Ἀνδ*[*ρο*]*νείκου* (*ἀρούρης*) *∠* (*ἀρτάβης*) *∠* *χ*(*οινίκων*) *γ*,

4 [καὶ . . . . . ] *τῷ διελ*(*θόντι*) *ιγ* (*ἔτει*) *ἀπὸ μ*[*ητ*]*ροπόλ*(*εως*) *ὀνόμα*(*τος*) *Σαραποῦτος τῆς καὶ Ταδιογᾶτος* [*Δι*]*ογένους τοῦ καὶ Παυσανίου*

5 [. . . . . ]*ς* ἐκ τ(οῦ) Σωτάδους *α* (*ἀρτάβης*) (*ἄρουραι*) *γίβ'* (*ἀρταβῶν*) *γδ̣'η'*, *γ*(*ίνονται*) *ὀνόμα*(*τος*) *πυροῦ* (*ἀρτάβαι*) *ιγ* *χ*(*οίνικες*) *γ*.

6 [κληρονό(μοι)] *Παυσειρίωνος Παυσειριώνος μητρὸ[ς . . .]ημηοῦτος Παλώσεως ἐκ τ(οῦ) Χεριγένους ἀπὸ (ἀρουρῶν) β (ἄρουρα) α ⟨(ἀρτάβων) . . .⟩,*

7 [δρύο]υ *ἀπὸ (ἀρουρῶν) ∠δ´η´ (ἄρουραι) δ´η´ίβ´ ⟨(ἀρτάβης) . . .⟩, οἰκοπ(έδου) (ἀρτάβης) χ(οίνικες) γ, γ(ίνονται) [. . .] . (ἀρτάβαι) ε χ(οίνικες) δ. α∠ ἐκ τ(οῦ) Μενεμάχου (πρότερον) Παυσείριος Ἄπιτος*

8 [(ἄρουραι) . (ἀρταβῶν)] *β∠δ´, τὸ γ´ (ἀρτάβαι) α∠η´, γ(ίνονται) (πυροῦ) (ἀρτάβαι) {ι}α∠ χ(οίνικες) ε, ἄλλ(ο) δρύου ἀπὸ (ἀρούρης) δ´η´ τὸ γ´ (ἀρούρης) η´ (ἀρτάβης) ∠, γ(ίνονται) (πυροῦ) (ἀρτάβαι) ζ χ(οίνικες) θ, αἱ διὰ τῆς*

9 [ἀγ]ορα(σάσης) *τὸν πόρον Θαϊσοῦτος Πετσείριος διὰ τῶν Ἁρψήμιος καὶ τῶν ἀδελ(φῶν) καὶ τῶν λοιπ(ῶν) ἀντιπ(οιουμένων) τοῦ πόρου.*

10 [Πε]*τσειρίων Σειρίωνος μητρὸς Μαρθοῦτος ἐκ τ(οῦ) Ἄνδρωνος σὺν τ(ῷ) Μενεσθέως βα(σιλικῆς) (ἀρούρης) ∠ (ἀρταβῶν) α∠δ´ χ(οινίκων) ζ,*

11 *Νεικοστρά(του) (ἀρούρης) ∠ (ἀρταβῶν) α∠δ´ χ(οινίκων) ζ, οἰκοπ(έδου) (ἀρτάβης) χ(οίνικες) ς, Μενεμάχου (ἄρουρα) α (ἀρταβῶν) αη´, Πολέμωνος βασιλ(ικῆς) (ἀρούρης) ∠η´ (ἀρταβῶν) βδ´ χ(οινίκων) η,*

12 *οἰκοπ(έδου) (ἀρτάβης) χ(οίνικες) γ, γ(ίνονται) (πυροῦ) (ἀρτάβαι) ζ∠ χ(οίνικες) ς, δρύου ἀπὸ (ἀρούρης) δ´η´ τὸ ∠ (ἀρούρης) η´ί´ς´ (ἀρτάβης) ∠δ´. γ(ίνονται) πυροῦ ηδ´ χ(οίνικες) ς.*

13 *αἱ διὰ τῶν ἀντιπ(οιουμένων) τοῦ πόρου.*

14 *Παυσειρίων Ψεναμούνιος οἰκοπ(έδου) (ἀρτάβης) χ(οίνικες) ς, Νεικοστρά(του) (ἀρούρης) δ´ (ἀρτάβης) δ´ χ(οινίκων) β, γ(ίνονται) (πυροῦ) (ἀρτάβης) δ´η´, καὶ ἐκ τ(οῦ) Μενεμάχου*

15 *βασιλ(ικῆς) (ἀρούρης) ς´ (ἀρτάβης) ∠ χ(οινίκων) η.*

16 *Τετσεῖρις Ἁρψήμειος γυνὴ τοῦ προγεγρα(μμένου) ἐκ τ(οῦ) λοιπ(οῦ) Μενεσθέως α (ἀρτάβης) (ἄρουρα) α (ἀρταβῶν) αη´, οἰκοπ(έδου) (ἀρτάβης) χ(οίνικες) γ, (πυροῦ) (ἀρτάβαι) αη´ χ(οίνικες) γ.*

17 *Πενῦρις Πετρωνίου τοῦ καὶ Ὡρίωνος ἐκ τ(οῦ) Μενεμάχου α (ἀρτάβης) (ἄρουραι) β (ἀρταβῶν) βδ´, καὶ εἰς τὸν α(ὐτὸν) γε̣τ(ρῳ ?) Τοτοέως*

18 *βασιλ(ικῆς) ἐκ τ(οῦ) Χεριγένους (ἄρουραι) αη´ (ἀρτάβης) χ(οινίκων) ς.*

19 Πετσείρις Ἡρακλήου μητρὸς Σοήριος δι(ὰ) κληρον[ό(μων)] Παλώσεως ἐκ τ(οῦ) Νεικομάχου βασιλ(ικῆς) (ἀρούρης) δ′ (ἀρτάβης) ∠δ χ(οινίκων) θ,

20 Κοραέως (ἀρούρης) ξδ ῥκή (ἀρτάβης) χ(οινίκων) δ, καὶ ἐκ τ(οῦ) Πολέμωνος (ἀρούρης) ∠ (ἀρταβῶν) α∠ χ(οινίκων) ϛ, ἄλλ(η) ἐκ τ(οῦ) α(ὐτοῦ) (ἄρουρα) α (ἀρταβῶν) γ∠δ′ χ(οινίκων) δ, ἄλλ(αι)

21 ἐκ τ(οῦ) α(ὐτοῦ) (ἄρουραι) γ∠ (ἀρταβῶν) θ∠ χ(οινίκων) η, ἄλλ(ο) ἐκ τ(οῦ) α(ὐτοῦ) (ἀρούρης) ∠ (ἀρταβῶν) α∠δ′ χ(οινίκων) ζ, γ(ίνονται) πυροῦ (ἀρτάβαι) ιη χ(οίνικες) η.

22 Πνεφερσόις Ὀννώφριος γυνὴ Ἀρακυγ( ) ἐκ τ(οῦ) Ἄνδρωνος σὺν τ(ῷ) Μενεσθέως α (ἀρτάβης) (ἄρουραι) ι (ἀρταβῶν) ιαδ′, νετρῳ

23 [. . . .]εθάνορος καὶ Παραμόνου (ἀρούρης) ∠η′ (ἀρτάβης) ∠ χ(οινίκων) θ, βασιλ(ικῆς) (ἀρούρης) λ′β′ (ἀρτάβης) η′, γ(ίνονται) (πυροῦ) (ἀρτάβης) ∠δ′ χ(οίνικες) δ, καὶ ἐκ τ(οῦ) Ἄνδρωνος

24 [σὺν τ(ῷ)] Μενεσθέως α (ἀρτάβης) (ἀρούρης) ∠ (ἀρτάβης) ∠ χ(οινίκων) γ, καὶ ἐκ τ(οῦ) λοιπ(οῦ) Μενεσθέως α (ἀρτάβης) (ἄρουρα) α (ἀρταβῶν) αη′, καὶ ἐκ τ(οῦ) Ἀνδρονείκ(ου)

25 [(ἀρούρης)] ∠ (ἀρτάβης) ∠ χ(οινίκων) γ, καὶ ἐκ τ(οῦ) Πολέμωνος (ἄρουρα) α (ἀρταβῶν) αη′, γ(ίνονται) ἐπὶ τὸ α(ὐτὸ) πυροῦ (ἀρτάβαι) ιε∠.

26 [L ἐσω]μα(τίσθησαν) ἐπὶ πόλεως Ἀρσινόῃ καὶ Διονυσίῳ Ἀπολλοφάνους α (ἀρτάβης) (ἄρουραι) ε (ἀρταβῶν) ε∠η′, ἄλ(λο) α (ἀρτάβης)

27 [(ἀρούρης) ∠ (ἀρτάβης)] ∠ χ(οινίκων) γ, γ(ίνονται) (πυροῦ) (ἀρτάβαι) ϛ χ(οίνικες) η, ἀγορα(στῶν) δικαίῳ Ἀρτεμείτι μητ(ρὸς) Πενπαυσείριος ἐκ τ(οῦ) Ἄνδρωνος

28 [σὺν τ(ῷ) Μενε]σθέως α (ἀρτάβης) ἀπὸ (ἀρουρῶν) ι (ἄρουραι) ε (ἀρταβῶν) ε∠[η′.] γ(ίνονται) ἐπὶ τὸ α(ὐτὸ) (πυροῦ) (ἀρτάβαι) ια∠δ′ χ(οίνικες) γ, λ[ο]ιπ(αὶ) (ἀρτάβαι) γ∠ χ(οίνικες) ζ.

. . . . . .

8. ∠ after (ἀρτάβης) corr. from γ (?). 9. θαϊσουτος P ap. 10. τ of μαρθουτος added above a θ. 16. Final χ(οίνικες) γ written immediately below αη′. 22. δ′ corr. from α.

2. ἐκ τ(οῦ) Σωτάδου[ς: sc. κλήρου. A holding mentioned in Col. ii but not in this column is ἐκ τ(οῦ) Στρόμβου.

5. The stroke over the fraction ιβ covers also the preceding γ, but that was doubtless unintentional. The total ιγ exceeds the sum of the items by $\frac{3}{4}$ ($8\frac{3}{8}+\frac{1}{2}+3\frac{3}{8}=12\frac{1}{4}$). It is unlikely that these $\frac{3}{4}$ occurred in the lacuna at the beginning of the line, since neither κα]ί nor δ′ can be read before ἐκ; μητ(ρός) . . . . ]ς is more likely.

6. κληρονό(μοι) is supplied on the analogy of several entries in Cols. ii and iii. At the end of this line an amount of artabae is missing; cf. l. 7.

7. [δρύο]υ: cf. l. 8 ἄλλ(ο) δρύου and l. 12. The word is unknown: is it a form of δρυμός?

An amount of artabae is again missing before οἰκοπ(έδου); cf. l. 6. It is doubtful what followed γ(ίνονται): neither πυροῦ nor (πυροῦ) suits the papyrus. The meaning of the αΖ after χ(οίνικες) δ is also obscure. In Col. ii αΖ occurs in connexion with ἰδιωτικὴ γῆ: γ(ίνονται) (ἄρουραι) γη′ (ἀρταβῶν) ιβ χ(οινίκων) β, ἰδιω(τικῆς) αΖ καὶ α (ἀρτάβης) ἐκ τ(οῦ) Θέωνος κτλ., from which it appears that (ἀρταβῶν) is to be supplied and a new category of land paying 1½ art. is meant; cf. the Ptolemaic διαρταβία (P. Tebt. 5. 15, note).

8. At the beginning of the line either βΖδ′ or αΖη′ must be wrong, and since the latter figure is corroborated by the addition, the fault is shown to lie with βΖδ′, which should be δΖδ′η′. Another mistake occurs in the number ιαΖ χ(οίνικες) ϵ, for this exceeds the later total 7 art. 9 choen., and it is evident that the ι should be omitted and that (ἀρτάβαι) αΖ χ(οίνικες) ϵ is another way of expressing the previous number (ἀρτάβαι) αΖη′; cf. l. 23. The final total is then correct: 5 art. 4 choen. (l. 7) + 1½ art. 5 choen. + ½ art. = 7 art. 9 choen. That the artaba contained 40 choenices is confirmed by ll. 12, 21, &c.

9. ἀντιπ(οιουμένων): in one place in Col. ii the word is written in a less abbreviated form, αἱ δι(ὰ) τῶν ἀγοραστῶν καὶ ἀντιποιουμ(ένων) κτλ.

11. Νεικοστρά(του): i. e. ἐκ τ(οῦ) Ν.

12. The items in ll. 10–12 add up to 6⅞ art. 31 choen., and the total is given in l. 12 as 7½ art. 6 choen., i. e. 25 choen. are reckoned as ⅝ art., implying an artaba of 40 choen.

14. χ(οίνικες) ϛ should no doubt be χ(οίνικες) γ, which, with the exception of l. 12, is the regular amount for οἰκοπ(έδου). With this correction the equation 5 choen. = ⅛ art. results, as in ll. 8, 23, and 27.

17. νετ(ρῷ): cf. l. 22 and also an entry in Col. ii τῆς Ἑρμίου ἀκολούθως χρημα(τίζοντος) π( ) νετρῳ ϵ . . [. In both these places the ν is clear and μέτρῳ certainly cannot be read, nor does μέτρῳ seem suited to the context. νετρῳ however is an unknown word and the sense is obscure.

21. An artaba of 40 choenices again follows from the addition of the items, which amount to 17¼ art. 38 choen. The total as given is 18 art. 8 choen.; therefore 30 choen. = ¾ art.

22. Ἀρακυ( ): other uncommon names occurring in Col. ii are Παρδαλᾶς and Πενπαυλῆμις (fem.).

23. The total ¾ art. 4 choen. is the sum of the two preceding items, 5 choen. being reckoned, as before, as ⅛ art.

25. 11¼ + ¾ + ½ + 1⅛ + ½ + 1⅛ art. and 10 choen. = 15¼ art. and 10 choen., = 15½ art.

26. [└ ἐσω]μα(τίσθησαν): two similar entries occur in Col. ii, e. g. └ ἐσωμα(τίσθησαν) Γαβεινίᾳ Ἰσιδώρᾳ . . . λοιπ(αὶ) (πυροῦ) (ἀρτάβαι) . . . On σωματισμός cf. P. Fay. 33. 18–19, note, and Eger, *Aeg. Grundbuchwesen*, p. 188, Lewald, *Röm.-Aeg. Grundbuchrecht*, p. 79, who both support our view. It may be suggested that in P. Brit. Mus. 604. 3 κατ' εἶδ[ος σω]ματισμοῦ should be restored in place of κατ' εἶδ[η σπερ]ματισμοῦ.

## 1045. List of Dues.

Height 33·5 cm. About A.D. 205.

The following much mutilated fragments are given as specimens of the document on the recto of **1012**. C contains part of a list of property-owners, of whom many bear Roman names and several are women; their property is frequently stated to be in the territory of Alexandria, and the sums mentioned are large. The column printed was preceded by another of which only one or two letters remain. A is occupied with some official correspondence, written in the same large hand as the list, to which it no doubt refers, though whether by way of general preface or otherwise is uncertain; *τῶν ὀφει[λομένων κεφαλαίων* in l. 49 may well refer to the amounts detailed in C. Two other fragments, E and F, appear to contain matter of a kind somewhat similar to that of A; the former mentions *]ς ὁ διοικη[τής*.

C (Fr. 9), Col. ii.

*προστεθ[είσας (δραχμὰς)* *δη-*
*[μ]οσίου υ[* *ἐν τῇ*
*[Ἀλ]εξ(ανδρέων) χώ(ρᾳ) ὑπαρχ( )*
*[. . .]ς προσ[*
*[Σαρ]απίων ὁ [καὶ* *ἐν τῇ*
*Ἀλεξ(ανδρέων) χώ(ρᾳ) ὑ[παρχ( )* *μετὰ τὰς προσ-*
*τεθείσας [(δραχμὰς)*
*[Σ]τατιλλία Ἀντίπατ[ρα*
*τῶν Μενελάου τ[*
*(ταλαντ ) κα (δραχμ ) Ἀκα ἀπὸ τοῦ σ[*
*Κλανδία Χαιρημονὶς [* *ἐν τῇ Ἀλεξ(ανδρέων)*
*χώρᾳ ὑπάρχ( ) (ταλαντ ) ιδ [* *μετὰ τὰς προσ-*
*τεθείσας (δραχμὰς) Ἀχις [*
*Μάρκος Κόλαινος Ἀμε[*
*Ἰουλίου Ἀ[λ]εξάνδρου ε . [*
*(ταλαντ ) ιβ α[. . . .] . [. . . .]να[*
*Ἀντώνιο[ς* *ἐν τῇ*
*Ἀλεξ(ανδρέων) χώρα . [. . . .]απ[*

*Αἰλία Εἰρήνη ἡ* [*κα*]ὶ *Σερη*[*ν*
. [. . . . . ] (*ταλαντ* ) *ια* [
*Μα*[. .]*αδ*[. . . . . *ἐ*]*κ προ* . [
(*ταλαντ* ) *μδ ἀπὸ τ̣ῶν συνα*[*γομένων*
*Μαρκία Σ*[*ο*]*υλπικία εἰς λ*[*όγον*(?)
*ὑπαρχ*( ) *αὐτοῦ* (*ταλαντ* ) *α* (*δραχμ* ) *Γχ*[
*Τιβέριος Κλαύδιος Νικαι*[
*ἡ καὶ Ἡράκλεια τῶν* [
*ἐν τῷ Ἀδριανῷ γραμ*[ *ἀπὸ*
*τῶν συναγο*(*μένων*) (*ταλαντ* ) *β* (*δραχμ* ) *νις* [
*τὸ ιγ* (*ἔτος*) (*δραχμ* ) *Δυ* [
*Νεμεσιανὸς ὁ καὶ Ἡρα*[
*τοῦ καὶ Γαϊανοῦ ἐν τῇ* [*Ἀλεξ*(*ανδρέων*) *χώ*(*ρᾳ*) *ὑπαρχ*( ) *ἀπὸ τῶν*
*συναγ*[*ο*]*μ*(*ένων*) [(*δραχμ* )]᾽ . *χις με*[*τὰ τὰς προστεθ*(*είσας*) (*δραχμὰς*) (?)
*Πούπλιο*[*ς*] *Τιτιαν*[*ὸς*

A (Frs. 1–2).

Remains of 3 lines.

] *μέρος μὲν α* . [. . . .]*ης πρὸ*[*ς*] *τοὺς κοινῷ*[*ς*
(*ταλαντ* ) ]*α* (*δραχμ* ) *Ἐνθ καὶ πρός. φρόντι*[*σ*]*ον οὖν τὴν* [
(?) *ποιή*]*σασθαι ἐὰν* [. . . .]*πα*[. . . . . ]*ι ἐκ τοῦ* [
] . *νων* [. . . .] *ἡμῖν δ*[. . . .]*τον* . [
]*αι* . [. . . . .]*πο το*[. . . .] . . *τουπ* . [
]*εντ*[. . . . .] *παραγ*[*ίθ*]*εσθαι ταυτα*[
] . *ουκ* . [. . .] . *ο*[.]*μολ*[. .]*ιπ*[
*Σεπτιμίου*] *Σ*[*ε*]*ουήρου Εὐσε*[*βοῦ*]*ς Περτ*[*ί*]*νακος Σεβ*[*αστοῦ*

δ]*ηλωθεῖσι ὑπὸ τοῦ τῆς π*[*όλεω*]*ς γρ*[*αμματέως*
] *νομοῦ πραγματικῶ*[*ν* . . .]*νη*[
*κλ*]*ηρονόμοις τοῦ Εἰρηνίωνος Σ̣αρα*[*π*
]*ητρια ἐπέστειλα ὅπως ἐξαυτῆς τ*[
*τῶν ὀφει*]*λομένων κεφαλαίων ὑπὸ τοῦ* . [
]*νται εἰδόσιν εἰ δι᾽ ὑπερτ*[. . .]*σιν* [
*γρα*]*φεῖσι ἐσό*[*μ*]*ενα καὶ τ*[

]ξι ὅπω[ς πα]ντὸς τοῦ κ̣[
]ωπ̣[

. . . . . .

15. ἰουλιου Pap.

1. *μετὰ τάς* is probably to be restored before *προστεθείσας* here and in ll. 6 and 12; cf. l. 32. For *προστεθείσας* cf. e. g. B. G. U. 8. ii. 15 sqq.

3. [Ἀλ]ε̣ξ(*ανδρέων*) χώ̣[(*ρᾳ*) : cf. ll. 6 and 18. Wilcken reminds me that according to the edict of Julius Alexander (Dittenberger, *Orientis Gr. Inscr.* 669. 59–60) the *ἀρχαία γῆ* in the Ἀλεξανδρέων *χώρα* was free of land-tax, so that the plots mentioned in this papyrus may have belonged to some other category.

44. This line gave the date of the foregoing letter, (*ἔτους*) . Αὐτοκράτορος Καίσαρος Λουκίου Σεπτιμίου] Σ[ε]ουήρου κτλ., i. e. A.D. 193–198.

48. Probably Δημ]ητρίᾳ, as one of the *κληρονόμοι*; but the division ]*η τρία* is of course also possible.

50–1. The sense no doubt is that neglect of the instructions will be punished: but *δι' ὑπερθ[ε]σιν* cannot be read.

## 1046. Taxing-account.

24·5 × 9 cm. A. D. 218–219.

Conclusion of an account of payments for various taxes and dues. The verso contains a letter (1064).

. . . . . .

*τιμῆ(ς) χλωρῶ(ν)* (*δραχμαὶ*) *υμε* (*ὀβολὸς*) *χ(αλκοῦς) α*,
*τόκ(ου) διοική(σεως)* (*δραχμαὶ*) *ριζ* (*πεντώβολον*) *χ(αλκοῖ) γ*,
*προσόδ(ων) ἀμπελ(ώνων)* (*δραχμαὶ*) *ρκθ*,
*ἱερατ(ικῶν) χλωρῶ(ν)* (*δραχμαὶ*) *ξ*,
*σεντάξεως* (*δραχμαὶ*) *πζ* (*τριώβολον*) *χ(αλκοῖ) γ*,
/ (*δραχμαὶ*) *Βρμη*.
*καὶ διεγρά(φησαν) ἐπὶ τὴν δημοσί(αν) τρά(πεζαν)*
*ὑπὸ Κλαυδ(ίας) Ἰσιδώρα(ς) τῆς κ(αὶ) Ἀπίας*
*ἀπομοίρη(ς)* (*δραχμαὶ*) *ριϛ*,
*καὶ ὑπὸ Αὐρηλίου Ἀχιλλέως τοῦ κ(αὶ) Ἰσιδώρο(υ)*
*ἀπομοίρη(ς)* (*δραχμαὶ*) *λϛ*,
/ (*δραχμαὶ*) *ρνβ*.

/ ἐπ(ὶ τὸ αὐτὸ) τῆς διαστολ(ῆς) (δραχμαὶ) 'Βτ.
(ἔτους) β Αὐτοκρατόρος Καίσαρος
Μάρκου Αὐρηλίου 'Αντωνίνου
Εὐσεβοῦς Εὐτυχοῦς Σεβαστοῦ
Τῦβι.

5. l. συντάξεως.

1. τιμῆ(ς) χλωρῶ(ν): cf. P. Brit. Mus. 171 (*a*), a receipt for 36 drachmae paid to a πράκτωρ σιτικ(ῶν) διοικήσ(εως) κώμης Σοκνοπαίου Νήσου on $2\frac{19}{32}$ arourae ἀπὸ τιμῆ(ς) χλωρῶν. Line 4 below records another payment for χλωρά on some temple-land, ἱερατ(ικῶν) χλωρῶ(ν).

3. Taxes on ἀμπελῶνες are well known under various names, but this particular form προσόδ(ων) ἀμπελ(ώνων), which recalls the προσόδων φοινίκ(ων) (Wilcken, *Ost.* No. 276, A.D. 186–187), appears to be novel. Wilcken in *Ost.* i. p. 310 regards the impost ὑπὲρ προσόδων φοινίκ(ων) as an income-tax; that however is uncertain.

5. For the priestly σύνταξις, which is here appropriately placed next to ἱερατ(ικῶν) χλωρῶ(ν), cf. P. Tebt. 302. 5, B. G. U. 707. 10, Otto, *Priester und Tempel*, i. pp. 366 sqq.; ἱερατικ(αὶ) συντάξεις also occurs in an unpublished Hawara papyrus.

9. ἀπομοίρη(ς): in P. Brit. Mus. 195. 9–10 ἀπόμοιρα is calculated at a rate of 10 dr. per aroura of ἀμπελῶνες, and 5 dr. per aroura of παράδεισοι; a rate of 5 drachmae is also found in B. G. U. 915. 1.

13. τῆς διαστολ(ῆς): cf. e. g. B. G. U. 552 A. iii. 5, 553 A. iii. 10.

## 1047. Account of a Praepositus.

25·8 × 12·8 cm. Fourth century.

A short account of two payments to a *praepositus* (*castrorum*), one for *stipendium*, the other as a *donativum*. At the other end of the papyrus, written in the opposite direction, there are 10 lines of a calculation of days according to the Roman calendar, preceded by a heading ]. ιου, e. g. ll. 7–10 [λόγου ἀπὸ τῆ]ς [[πρὸ ι]] καλανδ(ῶν) 'Οκτομβρίων ἕως τῆς πρὸ α ἰδῶν τῶν α(ὐτῶν), ἡμερ(ῶν) ιδ. λόγου ἀπὸ τῆς [[πρὸ ιζ καλανδῶν Νοεμβρίων]] ἰδῶν 'Οκτωμβρίων (ιδ. οκτ. above the line) ἕως τῆς νωνῶν (νω corr. from προ) Νοεμβρίων, ἡμερ(ῶν) κβ.

Λόγος τοῦ κυρίου μου πραιποσίτου.
στιπενδίου καλανδῶν
Σεπτεμβρίων (δηναρίων) μ(υριάδες) γ ,ς,
δωνατίουον πρὸ ὀκτὼ καλ(ανδῶν)
Αὐγούστων (δηνάρια) ,βφ.
// ὁμοῦ μ(υριάδες) γ [,η]φ.

'Account of my lord the praepositus: for the stipend of September 1, 36,000 denarii, a present on July 25, 2,500 denarii, making together 38,500 denarii.'

3. The abbreviation of μ(υριάδες) here takes the form of a large uncial M, above which the γ is written.

## 1048. Account of Corn-freights.

28·3 × 18·9 cm. Late fourth or early fifth century.

The following account is written on the verso of **1033**. It is a list (*βρεούιον*) of freights of corn carried by boats which are classified as λουσωρίαι (*lusoriae*) and πλοῖα, with the names of the owners of the boats and their captains. For the *lusoriae* see Cod. Theod. vii. 17 *de lusoriis Danuvii*, where they are styled *iudiciariae* and *agrarienses*, and it is also ordained that *quaecumque ex veteribus fucrint reformatae transvectioni speciei annonariae secernantur*; cf. Theod. *Novel.* 23. The freights here are presumably to be connected with the *embola*. Lines 8–15 are in ink of a different colour from that used for the first seven lines and were probably written at a different time, but the hand is perhaps the same. Oblique dashes occur in the left margin against ll. 2–7, and there are some obscure marginal annotations.—Cf. P. Flor. 75, &c.

*Βρ(εούιον).*

λουσωρ(ία) *Πακίου* πολ(ιτευομένου) ὑπὸ *Θεόδωρον Παρὶτ* (ἀρτάβαι) ωκγ,

πλ(οῖον) τοῦ αὐτοῦ ὑπὸ *Εὐδαίμονα Σαραπᾶ* (ἀρτάβαι) υιε∠,

πλ(οῖον) *Ἀετίου* πολ(ιτευομένου) ὑπὸ *Τιμόθεον Κιχῦτος* (ἀρτάβαι) ,βχκ,

5 ]χοι( ) ]αγμ . μ( ) πλ(οῖον) *Ἀθανασίου* πο̣λ(ιτευομένου) ὑπὸ *Πλούταρχον Πανίω(νος ?)* (ἀρτάβαι) ,γχλ,

πλ(οῖον) τοῦ αὐτοῦ ὑπὸ *Ἀλέξανδρον Κοπρέως* (ἀρτάβαι) ,δνιζ,

]μ( ) λου(σωρία) *Σατορνίλου* λαμ(προτάτου ?) ὑπὸ *Νεμεσίωνα δι(ὰ) Παῶτος* (ἀρτάβαι) ,βυξε,

]χοι( ) πλ(οῖον) *Σατορνίλου* λαμ(προτάτου) ὑπὸ *Ἀλέξα . ρον Διδύμου* (ἀρτάβαι) ψοζ∠

*κριθῶν* (ἀρτάβαι) ,αψνβ,

10 πλ(οῖον) *Οὐαλερ(ίου)* πολ(ιτευομένου) ὑπ(ὸ *Π*)αῦλον *Σαραπίωνος* (ἀρτάβαι) ,βρνζ,

*Μακροβίου πλ(οῖον) ὑπὸ Θέ(ω)να Ἀγάθου* (ἀρτάβαι) ψηL,
*καὶ πέμπτης* (ἀρτάβαι) ωβL,
*ἄλλαι τῆς ι[ ] ϵ∫ . ην* (ἀρτάβαι) λβ,
]..ο̣ς̣( )
]. ν
*Μακροβίου πλ(οῖον) ὑπὸ Δίδυμον Πλᾶ* (ἀρτάβαι) ατλς,
*Λευκαδίου πλ(οῖον) ὑπὸ Ἀπφοῦς Εὐδαίμονος* (ἀρτάβαι) τηL.

8. l. Ἀλέξανδρον. δυ of διδυμου corr. 15. l. Ἀπφοῦν.

2. πολ(ιτευομένου): this expansion of the abbreviation πολ( ) is indicated by a fragment of a similar list, which was found along with this, headed δι(ὰ) τοῦ νομικοῦ and containing the titles ἀπὸ πρ(εσβυτέρων) and σχολ(αστικοῦ) in the same position as πολ(ιτευομένου).

5. The margin does not seem to be quite complete, but the loss before χοι( ) &c. in the marginalia on ll. 5–8 is in any case small. For Πανίω(νος) cf. C. P. R. 34. 1 Πανίωνι.

8. Ἀλέξανδρον was doubtless intended, but cannot be read; the letter before ρ looks most like another α.

10. ὑπ(ὸ Π)αῦλον is suggested by the fragment mentioned in the note on l. 1, ὑπὸ Παῦλον occurring there.

12. πέμπτης is apparently the name of a tax, and may be the same as the πέμπτη which occurs in P. Brit. Mus. 1107 in connexion with λιμένος Μέμφεως and ἐπιστατείας; that papyrus, however, is of the third century.

13. This line is obscure. The top of the ς of της is brought down to a level of its base and followed by two oblique dashes; and there are some slanting flourishes between ϵ and ην. ϵ probably stands for πέμπτης: cf. e. g. P. Brit. Mus. 1107, where πέμπτης is written ϵς after its first occurrence; but τῆς α(ὐτῆς) is unsuitable.

## 1049. Account of Transport.

30·6 × 14·2 cm. Late second century.

An account of expenses incurred in connexion with the transport of χόρτος to the village of Ophis. Hire of donkeys is at the rate of 2 drachmae a day, of donkey-drivers 1 drachma 5 obols and 2 dr. 4 ob., of workmen employed in tying up bundles 3 dr. 3 ob. The account is written on the verso of **1032**.

[Λ]όγ(ος) μεταφο(ρᾶς) χόρτ(ου) μετανελθ(όντος)
εἰς τ(ὴν) ἄλω τῆς Ὄφεως Παχών.
ιη. ὄνο(ι) θ φο(ρτία) η, / μα(νδάκαι) οβ ἐξ ἀνκαλ(ῶν) μγ, ἀγώ(για) κδ.
μισθ(ὸς) ὄνο(ις) θ ἐκ (δραχμῶν) β (δραχμαὶ) ιη,
ὀνηλ(άταις) ὀμ(οίως) γ ἐκ (δραχμῆς) α (πεντωβόλου)
(δραχμαὶ) ϵ (ὀβολός),

ἄλ(λῳ) α ὀνηλ(άτῃ) ὁμ(οίως) (δραχμαὶ) β (τετρώβολον),
ἄλ(λοις) β ἐργ(άταις) δεσμ(εύουσι) μανδ(άκας) (δραχμαὶ) γ (τριώβολον).
/ (δραχμαὶ) κθ (ὀβολός).
ιθ. ὁμ(οίως) ὄνο(ι) ιβ φο(ρτία) η, / μα(νδάκαι) ϙ, ἀγώ(για) λβ.
μισθ(ὸς) ὄνο(ις) ιβ ἐ[κ] (δραχμῶν) β (δραχμαὶ) [κδ,]
ὀνηλ(άταις) ὁμ(οίως) ϛ ἐ[κ] (δραχμῆς) α (πεντωβόλου)
(δραχμαὶ) ι (δυόβολοι),
ἄλ(λοις) β ἐργ(άταις) δεσμ(εύουσι) μα(νδάκας) (δραχμαὶ) γ (τριώβολον).
/ (δραχμαὶ) λζ (πεντώβολον).
κ. ὁμ(οίως) ὄνο(ι) δ φο(ρτία) θ, / μα(νδάκαι) λ[ϛ, ἀ]γώ(για) ιγ.
μισθ(ὸς) ὄνο(ις) δ ἐκ (δραχμῶν) β (δραχμαὶ) [η,]
ὀνηλ(άταις) ὁμ(οίως) β ἐκ (δραχμῆς) α (πεντωβόλου)
(δραχμαὶ) γ (τριώβολον),
ἄλ(λῳ) ἐργ(άτῃ) α δεσμ(εύοντι) μα(νδάκας) (δραχμὴ) α (πεντώβολον).
/ (δραχμαὶ) ιγ (ὀβολός).
κ[α]. ὁμ(οίως) ὄνο(ι) ϛ φο(ρτία) η, [/ μ]α(νδάκαι) μη, ἀγώ(για) [ιϛ.
μισθ(ὸς) ὄνο(ις) ϛ ἐκ (δραχμῶν) β (δραχμαὶ) [ιβ,]
[ὀ]νηλ(άταις) ὁμ(οίως) γ ἐκ (δραχμῆς) α (πεντωβόλου)
[(δραχμαὶ) ϵ (ὀβολός),]
ἄλ(λῳ) ἐργ(άτῃ) α δεσμ(εύοντι) μ[α(νδάκας) [(δραχμὴ) α] (πεντώβολον).
/ (δραχμαὶ) [ιθ.
/ ἐπ(ὶ τὸ αὐτὸ) ἀγώ(για) π[ϵ] [(δραχμαὶ) ϙθ.

5. The sign for (δραχμῆς) was inserted after α was written.

Lines 1–13:
'Account of the transport of hay transferred to the threshing-floor of Ophis in Pachon. The 18th. 9 donkeys, 8 loads, making 72 trusses from 43 bundles, 24 cart-loads. Wages for 9 donkeys at 2 drachmae, 18 dr., likewise for 3 drivers at 1 dr. 5 obols, 5 dr. 1 ob., likewise for another driver 2 dr. 4 ob., for 2 more workmen binding trusses 3 dr. 3 ob. Total 29 dr. 1 ob.
The 19th. Likewise 12 donkeys, 8 loads, making 96 trusses, 32 cart-loads. Wages for 12 donkeys at 2 dr., 24 dr., likewise for 6 drivers at 1 dr. 5 ob., 10 dr. 2 ob., for 2 more workmen binding trusses 3 dr. 3 ob. Total 37 dr. 5 ob.'

3. φο( ) can hardly be anything but φο(ρτία); the constancy of the figures with φο(ρτία), 8 thrice, 9 once, indicates that they represent the number of journeys to the ἄλως performed in the day. These φορτία are equated to μανδάκαι, and three μανδάκαι are reckoned as an ἀγώγιον. Cf. P. Brit. Mus. 131. 585 sqq. where μανδάκαι, ἀγκάλαι, and ἀγώγια

are found together, as here, 1166. 12–13, and the Oxyrhynchus ostracon referred to in the note on **935**. 19.

5. The drachmae are throughout on the silver standard, seven obols being the equivalent of a drachma.

7. δεσμ(εύουσι) μανδ(άκας): cf. P. Brit. Mus. 131. 426 ἐργάτηι δεσμεύοντι ἀγκάλας (πεντώβολον).

24. It is doubtful what followed ἐπ(ὶ τὸ αὐτό). The total of the ἀγώγια would hardly be expected to be given here, but neither ἀργυ(ρίου) [(δραχμαὶ) ϙθ nor ἀγω(γῆς) [(δραχμαὶ)] ϙθ is suitable. The letter after α may well be λ, and perhaps some form or derivative of ἅλως occurred; cf. l. 2.

## 1050. ACCOUNT FOR GAMES.

20·4 × 15·5 cm. Second or third century.

A fragment of an account of expenditure for the purposes of the public games at Oxyrhynchus. Cf. **519**, part of an account of the same character, where several of the items that are found here recur, and **1025**.

Col. i.

Λόγ(ος) (δραχμῶν) υ.
ἱερεῦσι (δραχμαὶ) ξ,
Νείλῳ (δραχμαὶ) κ,
θρόνῳ (δραχμαὶ) κ,
ἱπποκόμ(οις) (δραχμαὶ) .,
κήρυκι [
ξυστάρχ(ῃ) [
Ὡρείωνι [
Σεουήρῳ [
Βελλαρείνῳ [
βραβευταῖς [
πανκρατ(ιαστῶν) ζε[ύγ(ει)
σφαιρομάχ(οις) [
ἄλ(λῳ) ζεύγ(ει) παν[κρατ(ιαστῶν)
Κώφῳ πύκ(τῃ) [
φύλ(αξι) θεάτ[ρου
ῥάντα[ις
παν . [
μανγανᾳ . [
αὐλητ[ῇ
ἱεροδ[ούλοις
ερ[
τ[
. . . . . .

Col. ii.

κ . [
μείμῳ [
ὁμηρισ[τῇ
. . . .

2. ἴερευσι Pap. 5. ἴπποκομ Pap. 6. First κ of κηρυκι corr. from ἴε. 21. ἴεροδ[ Pap.

'Account of 400 drachmae. To the priests 60 dr., to Nilus 20 dr., for a chair 20 dr., grooms . . dr., a herald . . dr., the master of the games . . dr., Horion . . dr., Severus . . dr., Bellarinus . . dr., umpires . . dr., a pair of pancratiasts . . dr., boxers armed with the ball . . dr., another pair of pancratiasts . . dr., to Cophus the boxer . . dr., guards of the theatre . . dr., sprinklers . . dr., . . . conjurer . . dr., flute-player . . dr., temple-slaves . . dr., . . . an actor . . . dr., a Homeric reciter . . . dr.'

3. Cf. **519**. 10, where 20 dr. are paid *κωμασταῖς* Νείλ(ου).

10. Βελλαρείνῳ: or possibly *βελλαρείνῳ*, from *bellaria*; but *bellarinus* does not occur, and the word would hardly be in place in this context.

15. Κώφῳ: cf. P. Tebt. 283. 8, 406. 26, P. Goodsp. 30. iii. 26 *υἱῷ* Κώφης (not κωφ.).

17. *ῥάντα*[*ι*]*ις*: cf. B. G. U. 185. 10 *ῥεάντης*, and Wessely's note in *Studien z. Palāogr.* ii. 25.

19. An unfamiliar derivative of *μάγγανον* seems to have occurred here; *μαγγανευτῇ*, which would be expected, cannot be read.

## 1051. Inventory of Property.

15·3 × 5·3 cm. Third century.

A list of articles, chiefly of dress, belonging to a woman whose name is given at the end; cf. **921**, where the vocabulary is very similar, and also **741**, P. Tebt. 405–6, P. Gen. 80, &c.

*Δελματίκιν* [. . . . . *α*,
*δελματίκιν λι*[*νοῦν*
*ῥιζόσημον α*, [*ἀναβο-*
*λάδιν ισνεν α*, [*κολό-*
*βιν δίσημον* [*α*, *ῥιζό-*
*σημον α*, *φ*[*ιβλατώ-*
*ριν α*, *στιχάρ*[*ιν λιν-*
*οῦν α*, *κολόβ*[*ιν λιν-*
[*ο*]*ῦν τριβακὸν* [*α*, . .
[. .]*ανον ἀναβολ*[*άδιν*
[*α*,] *φιβλατώριν α*,
[*σι*]*νδόνιν α*, *ἱμιλί-*
*τριν πορφύρας ῥιζί-*
*ου*, *κολόβιν γυνεκῖ*[*ν*
*ψευδοπόρφυρον α*,
*δελματικὴ λινᾶ α*,
*μαπὶν αφρεν α*,
*ὀξύβαφον κα*⟨*ὶ*⟩ *πινά-*
*κιν*, *ἀργυρᾶ μαπα ε*,
[ ] *σά-*
*γος λευκὸς α*,
*βαλανάριν α*.
*Κυριλ*(*λ*)*οῦτος*.

4. *ἴσνεν* Pap. 12. *ἱμιλιτριν* Pap.: l. *ἡμιλίτρι*(*ο*)*ν*. 14. l. *γυναικ*(*ε*)*ῖο*[*ν*. 16. l. *λινῆ*.

'1 Dalmatian vest, 1 linen Dalmatian vest with vegetable-purple stripe, 1 . . . shawl, 1 shirt with double stripe, 1 with vegetable-purple stripe, 1 band with buckle, 1 linen tunic, 1 linen shawl, worn, 1 . . . shawl, 1 band with buckle, 1 cambric, half a pound of vegetable-

purple, 1 woman's shirt of false purple, 1 linen Dalmatian vest, 1 . . . napkin, a saucer and plate, 5 silvered napkins (?), 1 white blanket, 1 towel. The property of Cyrillous.'

3. *ῥιζύσημον*: a new compound; cf. l. 13 *πορφύρας ῥιζίου*.
6. *φ[ιβλατώ]ριν*: cf. l. 11. It is the Latin *fibulatorium*.
7. *στιχάριον* occurs also in P. Gen. 80. 3, e.g.
15. *ψευδοπόρφυρον*: i. e., presumably, dyed with *πορφύρα ῥιζίας*.
17. It is doubtful how the letters should be divided. *μαπιν* may be for *μαππίον*, but *αφρεν* is puzzling. At the end of the line above *α* there is no sign of the horizontal stroke which usually accompanies numerals in this list, but it may have disappeared with some of the fibres of the papyrus, or have been omitted, as was apparently the case in l. 3.
19. *μαπα*: l. *μαππία*? Cf. l. 17. But *ἀργυρᾶ* is an unexpected epithet.
20. The upper fibres of the papyrus are missing where this line would naturally have stood, but possibly this had happened before the list was written and there is nothing missing before *σάγος*. The letters *σα* are below the lacuna caused by the detachment of the fibres, and their position cannot be accounted for by the mere slope of the line. But it is curious that, if there is no loss, the word should have been begun at this point.
22. *βαλανάριν*: cf. **1026**. 14.

## 1052. Account of Revenues.

27·7 × 10·2 cm. Fourth century.

A list of amounts, which are associated with various Oxyrhynchite villages, of balsam valued in money, and of wool and woad (*ἰσάτις*) estimated by weight. Several names occur among the villages which have not previously appeared in the papyri. The account is written on the verso of **1057**, and is therefore later than the year A. D. 362.

*Κερκεύρων τι(μῆς) βαρσάμο[υ]* (*δηναρίων*) *μ(υριάδες) υν,*
*Σερύφεως* (*δηναρίων*) *μ(υριάδες)* ,*ϛρ*
*Σενεκελεὺ* (*δηναρίων*) [*μ(υριάδες)*] ,*ατν,*
*Μουχινάξας* (*δηναρίων*) *μ(υριάδες) χλ,*
*Σύρων* (*δηναρίων*) *μ(υριάδες)* ,*βϖ*
*Ἀλεξοῦτος* (*δηναρίων*) *μ(υριάδες) τν,*
*ἐποικ(ίου) Μερ . . ς* (*δηναρίων*) *μ(υριάδες) ρν.*
*ἐρίου·*
*Κερκεύρων* *λί(τραι) ιβ,*
*Βαφέ[ω]ν* [[*μ*]] *μ(αῖ?) ϵ,*
*Σενεκελεὺ* *λί(τραι) η,*

Βαφ(έων) μ(ναῖ) ϵ,
Σ̣ερύφεως λί(τραι) κβ μ(ναῖ) ι,
Μουχινάξας λί(τραι) β μ(ναῖ) γ,
Κερκεθύρεως λί(τραι) β,
Ἀλεξοῦτος λί(τρα) α μ(νᾶ) α,
Σύρων λί(τραι) ιβ μ(ναῖ) ιβ,
Πετεμούνεως λί(τραι) γ μ(ναῖ) γ.
ἰσάτεως·
[Σ]ερύφεως δ( ) κεντ(ηνάρια) η λί(τραι) λϵ,
Κ̣τοίσων
[Σ]ενεκελεὺ̣ κεντ(ηνάριον) α λί(τραι) κ,
[Μ]ουχινάξας κεντ(ηνάριον) α,
[Κ]ϵ[ρ]κεθύρ(εως) λί(τραι) κγ,
[. . .]κουλι . ο̣ῦ κεντ(ηνάριον) α λί(τραι) κ̣

In the left margin, at right angles

Πέτνη κεντ(ηνάρια) β, Περεινούεως α λί(τραι) ν, Πετεμούνεως λί(τραι) ν,
Σύρων κεντ(ηνάρια) ϵ, Ἀλεξοῦτος κεντ(ηνάριον) α, Κερκεύρων κεντ(ηνάρια)
γ {κεντ(ηνάρια)} λί(τραι) π.

1. l. βαλσάμο[ν]. 20. of κεντ corr. from λι(τραι).

1. βάλσαμον occurs in B. G. U. 953. 6 and ὑποβάλσαμον in B. G. U. 34. v. 13.

7. Not Μερμέρθα.

10. The third letter of the name is most probably a φ, and the other vestiges suit Βαφ̣[ω]ν; cf. l. 12, where the abbreviation Βαφ( ) is more natural if the same name had just occurred. On the other hand there is no other instance in the list of the name of a village being repeated under the same heading. With regard to the μναῖ the only objection is that these consistently follow the λίτραι, instead of preceding them as would be expected; cf. e.g. P. Brit. Mus. 1254, where the normal order is observed. But it is difficult to perceive what else can be meant, and in l. 10 μν(αῖ), or even μνα(ῖ), may be read; in the other cases the word is written simply as μ with a wavy flourish after it.

20. In the abbreviation of κεντ(ηνάριον) the ν is slurred, so that there sometimes appears to be only κετ: the ν is clearest in l. 27 after Ἀλεξοῦτος. The preceding abbreviation, which consists of δ and a waved flourish, is obscure.

21. Κτοίσων (?) appears to be a village-name, the amount corresponding to which has not been filled in.

## 1053. Account of Work on Dykes and of Expenditure.

24·4 × 27·8 cm. Late sixth or early seventh century.

This papyrus was briefly and not quite accurately described in Part I, 191. Both recto and verso contain accounts connected more or less directly with the dykes. That on the recto refers to repairs carried out on an estate at Tarousebt (cf. 998), and is important as showing that the naubion, or as it is here called *ναούιον*, was at this period a cubic *ξύλον*, thus confirming our restoration of 669.[1] The Ptolemaic naubion is now known to have been a cube of two royal cubits (*Comptes Rendus de l'Acad. des Inscr.* 13 Juillet 1906), and since the *ξύλον* contained three cubits it is clear that the naubion, at any rate in the later Roman and Byzantine periods, had gained in size. Fifty such naubia are here valued at one solidus. The account on the verso gives particulars of the expenditure of $227\frac{2}{3}$ solidi, which were received from a superintendent of dykes and disbursed for various purposes. Both these documents most probably belong to the papers of the Apion family (cf. P. Oxy. I. pp. 206 sqq.), with which several of the villages named on the verso are known to have been connected.

\+ *Λόγος* ] *τοῦ κτήμ(ατος) Ταρουσὲβτ γεναμέ(νης) ἐπὶ μη(νὸς) Ἐπεὶφ*
*κϛ ἰνδ(ι)κ(τίωνος) ε ὀχυρώσε(ως) ϛ ἰν(δικτίωνος)*
] *δ(ιὰ) Ἰωάννου ποταμίτ(ου) καὶ καιν(οποιοῦ ?) οὔτ(ως)·*
*μήκ(ους) ξύλ(α)*] *q πλά(τους) ξύλ(α) μϛ βάθ(ους) ξύλ(α) αϛ΄ εἰς ναούι(α) δωλ,*
*μήκ(ους) ξύλ(α)*] *κζ πλά(τους) ξύλ(α) ιβ βάθ(ους) ξύλ(ου) γ΄ εἰς ναούι(α) ρη,*
5 *μήκ(ους) ξύλ(α) κη πλά(τους)*] *ξύλ(α) ιϛ βάθ(ους) ξύλ(ου) ∠ εἰς ναούι(α) σκδ,*
*μήκ(ους) ξύλ(α) λγ πλά(τους)*] *ξύλ(α) κβ βάθ(ους) ξύλ(ου) γ΄ εἰς ναούι(α) σξδ,*
*μήκ(ους) ξύλ(α) ιη πλά(τους)*] *ξύλ(α) ιζ βάθ(ους) ξύλ(ου) γ΄ εἰς ναούι(α) ρβ,*
] *γί(νεται) ναούι(α) ἑφκη εἰς νο(μισμάτια) ριἰ,*
] *νο(μισμάτια) κεἰ,*
10 ] ⁄ *νο(μισμάτια) ρλϛ.*
] *ναούι(α) τν εἰς νο(μισμάτια) ζ, γ(ίνεται)*
*ὁ(μοῦ) νο(μισμάτια) ρμγ.*

[1] Dr. Kenyon informs me that P. Brit. Mus. 1785, of the Byzantine period, shows that the mutilated adjective in 669. 4 is *ἱερατι]κόν*. With 1053 recto cf. now P. Giessen 42 (ed. P. Meyer 1910), where in l. 5 read *βάθ(ος) ϛ΄*, i. e. ½ *ξύλον*.

Verso

+ *Λήμμ(ατα) τοῦ χωματεπίκτ(ου)* *νο(μισμάτια) σκζβ΄,*
L *δίδετ(αι) εἰς γευχικ(ὸν) λόγ(ον)* *οὔ(τως)·*
*δ(ιὰ) τῶ(ν) ἀπὸ Σπανίας* *νο(μισμάτια) ι,*
*δ(ιὰ) τῷ(ν) ἀπὸ Ταπέτι* *νο(μισμάτια) ιβ,*
*δ(ιὰ) τῶν ἀπὸ Τακόνα ἐνεχθ(έντων)* *νο(μισμάτια) κ,*
*δ(ιὰ) τῶν ἀπὸ Ταρουθίνου* *νο(μισμάτια) λζ,*
*δ(ιὰ) τῶ(ν) ἀπὸ Μεσκανούνεως* *νο(μισμάτια) β,*
*δ(ιὰ) τῶ(ν) ἀπὸ Σεφὼ* *νο(μισμάτια) β.*
/ *νο(μισμάτια) πγ,* / *ἀρ(ιθμοῦ) π(αρὰ) τῶ(ν) χωμ(α)τεπικτ(ῶν)* *νο(μισμάτια) ρμδβ΄.*
*ἐξ (ὧν) ἐδόθ(η) τοῖς ἀπὸ Νεσμίμεως* *νο(μισμάτια) ι,*
*τοῖς ἀπὸ Ἰσίου Παγγᾶ* *νο(μισμάτια) γ,*
*εἰς τὴν ἐκκλ(ησίαν) ἀββᾶ Ἱερακίωνος* *νο(μισμάτια) γ,*
*τῷ χωμ(ατεπίκτῃ) ὑ(πὲρ) μισθ(οῦ)* *νο(μισμάτια) ϛ,*
*τοῖς ταρθω̣τ(αῖς) ὑ(πὲρ) συνθ(έματος ?) τῶν χωμ(ατεπικτῶν)* *νο(μισμάτια) δL.*
/ *νο(μισμάτια) (καὶ) τούτ(οις)* {*νο(μισμάτια)*} *κϛL, ὡς*
/ *ἀρ(ιθμοῦ) νο(μισμάτια) ριηϛ΄. ἐξ ὧν ἐδόθ(η)*
*τοῖς (ἀ)πὸ Ταμιτ( ) Τεῶς* *νο(μισμάτια) ξ,*
*(καὶ) τοῖς ἀπὸ Ἄμηντος* *νο(μισμάτια) ϛ,*
*τ̣οῖ̣ς (ἀ)πὸ Τ̣αμ . [.]ε̣φ . [.]ϵ[. .]* *νο(μισμάτια) β*
. . . . . .

2. ϊωαννου Pap. 3. ω over an erasure. 8. ρϊ Pap. The figures κη and ριL, and κεL in l. 9, are over an erasure. 14. ι Pap.; so in ll. 15, 21, and 27. 19. σ of σεφω rewritten. 21. ἐξ Pap. 22. ϊσιου Pap. 23. ϊερακιωνος Pap.

3. ποταμίτ(ου): cf. e.g. B. G. U. 14. ii. 19 sqq., 295. 8, 11, P. Reinach 52 *bis*.

8. Line 11 gives the valuation 1 solidus for 50 naubia. In l. 8 the ratio would be identical if the total of the naubia were 5525 instead of 5528; the odd 3 naubia were thus ignored in the calculation.

12. χωματεπίκτ(ου): cf. P. Brit. Mus. 1246–8, where, as I had already pointed out (*Archiv* iv. p. 557), χωματεπ(ϵ)ῖκται should be read.

13. δίδετ(αι): analogous forms occur already in the Roman period, e.g. **121.** 23, B. G. U. 261. 21 δίδω, B. G. U. 38. 19 δίδι; so B. G. U. 326. i. 16 παρακατατίθομαι, &c.

20. ἀρ(ιθμοῦ): the analogy of l. 27 points to this reading, though the abbreviation is rather differently written. Only one χωματεπίκτης is mentioned in l. 12, and the plural here is perhaps a slip.

25. ταρθωτ(αῖς) seems to be another form of ταρσωταῖς; cf. the Ptolemaic παραφρυγανισμός. For συνθ(έματος) cf. B. G. U. 809. 10; συνθ(ηκῶν), or συνθ(έσεως) τῶν χωμ(άτων) are other possibilities.

28. Ταμιτ( ) Τεῶς: so apparently rather than Ταμίτ'τεως; not only is the crossbar of the τ brought down just as e. g. in τούτ(οις) in l. 26, but there is also a dot above, which is used with many of the other abbreviations.

## (*f*) ORDERS FOR PAYMENT.

### 1054. Order for Delivery of Wine.

18·5 × 9·8 cm. A.D. 263.

An order for a payment of 65 keramia of wine. This papyrus was found with **1055**, which is from the same person, but written in a different hand. For the date cf. introd. to **1055**.

Πέκυλλος Πολυδεύκι
χαίρειν.
παράδο[ς] Θέωνι φρ(οντιστῇ) Σατύ-
ρου Ὀνεχ[.] . ς ἀπὸ τῶν
κεραμίων ρα λοιπὸν
οἴνου ἐν κεραμ(ίοις) ἑξήκοντα
πέντε. ἔρρωσο.
(ἔτους) ιε Παῦνι κδ.

Pecyllus to Polydeuces, greeting. Deliver to Theon, agent of Satyrus son of Onech . ., from the 101 jars the remainder of the wine in 65 jars. Farewell. The 10th year, Pauni 24.

4. Ὀνεχ[.] . ς seems to be a proper name. ον- might be for οἰν- (cf. **1055**. 2 οἰνεμπόρῳ), but this gives no likely word, and the spelling in the document is otherwise correct. The third letter may well be ο instead of ε, but ὀνοχεύς is unknown.

## 1055. Order for Delivery of Wine.

9·3 × 12·2 cm. A.D. 267.

Another order from Pecyllus (cf. **1054**) for a delivery of wine. The document is on the verso of the papyrus, the recto containing the ends of 8 lines of an account of payments in artabae, preceded by parts of two lines of a letter mentioning ἱππέως Κομάρου Σερήν[ου and dated in the 18th year, probably of Septimius Severus. **1054** and **1055** therefore apparently belong to the reign of Gallienus.

Πέκυλλος Θέω[ν]ι χαίρειν.
παράδος Ἡρακλ[ε]ίδῃ οἰνεμπόρῳ τε-
τάρτης ληνοῦ [κε]ρά[μ]ια διακόσια ⟨τρία⟩, πέμ-
πτης κεράμια ἑκατόν, σ[υ]μφωνηθέν-
τα ὡς τῶν ρα δραχμῶν χειλίων ἑκα-
τόν, ὧν ἡ τειμὴ χωρεῖ εἰς ἐπιθήκην
Ἐμβητίωνος ταλάντων πέντε. (2nd hand) δὸς τὰ τοῦ
οἴνου κερά(μια) τριακόσια
τρία.
(1st hand) (ἔτους) ιδ̄ Παῦνι ιζ.

6. ὧν Pap.

'Pecyllus to Theon, greeting. Deliver to Heraclides, wine-merchant, 203 jars from the fourth vat, and 100 jars from the fifth, of which the price has been agreed upon at the rate of 1,100 drachmae for 101 jars and the cost goes to make up the five talents of Embetion. (Signed) Pay the 303 jars of wine. The 14th year, Pauni 17.'

3. τρία has presumably dropped out after διακόσια owing to the homoeoteleuton; cf. ll. 8–9, and the figure ρα in l. 5, which suits 303 but not 300.

7. The signature is probably in the hand of **1054**, which will then be the autograph of Pecyllus; hence the absence of signature there.

## 1056. Order for Delivery of Aracus.

12·7 × 21 cm. A.D. 360.

An order to deliver 40 artabae of aracus, which are valued at 72,000,000 denarii, and were in payment for 500 pounds of meat. The date is by the eras of Oxyrhynchus.

*Π(αρὰ) Πτολεμίνου Θωνίῳ προνοητῇ Νίγρου χαίρειν.*
*παραμέτρησον Δωροθέῳ ἀδελφῷ ὑπὲρ τιμῆς κρέως*
*λιτρῶν πεντακοσίων μέλλοντι λημματίσαι τῷ ἡμετέρῳ ὀνόματι*
*τέως δ(ιὰ) Ἱερονίκ(ου) ἄρακος ἀρτάβας τεσσεράκοντα, / ἄρακ(ος)*
*(ἀρτάβαι) μ,*
*ὡς τῆς ἀρτάβης μίας λογισζομένης ἐκ δηναρίων μυριάδων*
*ἑκατὸν ὀγδοήκοντα, ὡς εἶναι τοῦ ἐπιστάλματος*
*δηναρίων μυριάδας ἑπτακισχιλίας διακοσίας, / (δηναρίων) μ(υριάδες) Ζσ.*
2nd hand *σεσημίομαι ἄρακος ἀρτάβας τεσ(σ)εράκοντα.*
1st hand (*ἔτους*) λζ (*ἔτους*) ϛ (*ἔτους*) *Φαῶφι* ιγ.
On the verso
*εἷς θεός.* *ἄρακος Φαῶφι.*

3. *πεντακοσιων* added above *χιλιων*, which is crossed through. 4. δ(ια) *ιερονικ(ου)* added above *τεως*; *ιερονικου* is abbreviated *ιερ̄ικ*. 8. l. *σεσημείωμαι*.

'From Ptoleminus to Thonius, steward of Nigrus, greeting. Measure out to my brother Dorotheus, who is about to collect payments on my account, hitherto paid (?) through Hieronicus, for the price of 500 pounds of meat, forty artabae of aracus, total 40 art. aracus, a single artaba being reckoned at one hundred and eighty myriads of denarii, making the order seven thousand two hundred myriads of denarii, total 7,200 myriads of denarii.' Signature and date. Endorsed on the verso 'There is one God: aracus, Phaophi'.

4. *τέως δ(ιά)*: so P. Brit. Mus. 984. 5, &c., also of the fourth century. There are two oblique dashes against this line, and a single shorter one against l. 5.

## 1057. ORDER FOR PAYMENT.

10·2 × 27·7 cm. A. D. 362.

An order for the payment of 7,500,000 denarii which were owing to the writer for a hide. The writing is across the fibres of the papyrus. The verso contains **1052**.

*Παπνοῦτις Τράκον ἀδελφῷ χαίρειν.*
*παράσχου Παπνουτίῳ ὑπηρέτῃ στρατηγοῦ ἀφ' ὧν μοι χρεωστῖς ἀπὸ τιμῆς*
*βύρσας ἀργυρίου δηναρίον μυριάδας ἑπτακοσίας πεντήκοντα, γ(ίνονται)*
*(δηναρίων) μ(υριάδες) ψν μ(όναι).*
(*ἔτους*) λη (*ἔτους*) ζ (*ἔτους*) ≻ *Μεχεὶρ* ιε. *ὁ αὐτὸς Παπνοῦτις σεση(μείωμαι).*

1. l. *Δράκοντι* ? (Wilcken). 2. *ὑπηρετη* Pap. 3. l. *δηναρίων*.

'Papnoutis to his brother Dracon, greeting. Pay to Papnoutius, the assistant of the strategus, from the money which you owe me for the price of a hide seven hundred and fifty myriads of denarii of silver, total 750 myriads of denarii, and no more.' Date and signature.

2. A mention of the strategus at this late date is noticeable; cf. 66, and Wilcken, *Hermes* xxvii. pp. 297 sqq., Gelzer, *Leipziger hist. Abhandl.* xiii. pp. 51–2.

4. The signature was more rapidly written than the body of the text, but does not seem to be by a different hand.

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## (*g*) PRAYERS.

### 1058. Christian Prayer.

9·2 × 11·9 cm. Fourth or fifth century.

A short prayer, inscribed in large rude uncials. On the verso are a few words, written in different directions, apparently to try a pen.

'Ο θ(εὸ)ς τῶν παρακει-
μένων σταυρῶν,
βοήθησον τὸν δο-
ῦλόν σου Ἀπφουᾶν.
ἀμήν.
ὁ καλ . [

1. θσ Pap. 3. υ of δουλον added in front of the line.

'O God of the crosses that are laid upon us, help thy servant Apphouas. Amen.'

1–2. *θεὸς τῶν παρακειμένων σταυρῶν* is a curious phrase, though of course the metaphorical use of *σταυρός* is as old as the Gospels, e. g. Luke ix. 23 *ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν*. God is apparently thought of as at once the sender and mitigator of trials.

### 1059. Christian Prayer.

6·1 × 12·2 cm. Fifth century.

A prayer written in a rude hand and in illiterate Greek, across the fibres of the papyrus. This is on the verso; the recto contains the first four lines

of a list of χλανίδια with their values, e. g. χλανίδια *τρία* λευ[κὰ ro(μισματίων)] ϵ, χλανίδιον λευκὸν . . . . or ro(μισματίων) ια.

*Κύ(ριε) θ(ϵ)έ μου καὶ ὐ ἐρπίς μου,*
*ὥψε Θέκλα καὶ τοῖς τέκνοις*
*αὐτῆ(ς), ὥψε Ἄννηα καὶ τῆς δού-*
*λης αὐτῆς, ὥψε Ἀπφοῦς, ὥψε Σα-*
*καύων, ὥψε Διωνυσίου καὶ τῶν*
*τέκνον αὐτοῦ, ὥψε Ἑλλαδίου, ὥψε*
*Πτολεμέου, ὥψε κατ' ὄνομα.*

1. *και*/Pap. l. *ἡ ἐλπίς*. 2. l. *ὄψαι Θέκλαν κτλ.* ς of *τοις* above the line. 3. l. *Ἄνναν*? 4. l. *Σακάωνα*? Cf. e. g. P. Brit. Mus. 250. 24.

'O Lord my God and my hope, look on Thecla and her children, look on Anna and her servant, look on Apphous, look on Sakaon, look on Dionysius and his children, look on Helladius, look on Ptolemaeus, look on each one of them.'

2. ωψε is apparently for *ὄψαι* from *ὄπτεσθαι*, 'look upon' implying 'protect'; cf. e. g. Ps. xxxii. 18 *οἱ ὀφθαλμοὶ Κυρίου ἐπὶ τοὺς φοβουμένους αὐτόν*. But there seems to be no parallel for the imperative form.

7. *κατ' ὄνομα* is familiar in the phrase *ἀσπάζεσθαι κατ' ὄνομα*; it practically means 'severally', 'each and all'.

## 1060. Gnostic Amulet.

9·2 × 6·3 cm. Sixth century.

A charm against reptiles and other ills. The first three lines are occupied by a formula showing the gradual diminution by cutting off letters which is frequent in texts of this class (cf. e. g. B. G. U. 956), then follows a mystical invocation of the familiar kind including the names Ἰαὼ (Jehovah) *σαβαὼθ ἀδωναί*, then the petition proper 'Free this house from every evil reptile and thing, quickly, quickly', and finally a reference to St. Phocas. Cf. 924 and P. Tebt. 275.

*+ Τὴν θύραν τὴν Ἀφροδίτην*
*φροδιτην ροδιτην οδιτην*
*διτην ιτην την την ην. ωρωρ*
*φωρφωρ Ἰαὼ σαβαὼθ ἀδονὲ*

δενοσε σκορπίε αρτερησιε,
ἀπάλλαξον τὸν οἶκον τοῦτον
ἀπὸ παντὸς κακοῦ ἑρπετοῦ
⟨καὶ⟩ πράγματος ταχὺ ταχύ.
ὁ ἅγιος Φωκᾶς ὧδέ ἐστιν
Φ[α]μενὼθ ιγ ἰνδ(ικτίωνος) τρίτης
τ . . . . . .

3. ἴτην Pap. 4. ἴαω Pap. l. ἀδωναί. 10. ἰγ ἴνδ Pap.

3. *την την ην* should be *την ην ν*.

4. *φωρφωρ*: cf. P. Brit. Mus. 121. 684–5, 658–60.

5. *σκορπίε* is suitable in a charm against *ἑρπετά*: the other words in this line appear to be meaningless.

9. Since the amulet was designed to ward off reptiles this Phocas must evidently be the Syrian martyr who is mentioned by Gregory of Tours, *In Glor. Mart.* 98, and whose tomb was the resort of persons suffering from snake-bites: *si in quempiam in his locis coluber morsum stringens venena diffuderit extemplo qui percussus est ut ianuam atrii quo martyr quiescit attigerit . . . salvatur.* But the date given in l. 10 does not quite correspond with St. Phocas' day of celebration, which is Mar. 5 (cf. the *Acta Sanctorum* under this day); Phamenoth 13 corresponds to Mar. 9.

## (*h*) PRIVATE CORRESPONDENCE.

### 1061. Letter of Diogenes.

29 × 16·4 cm. B.C. 22.

A letter asking for assistance with regard to the measurement of certain unirrigated land and the payment of the dues upon it. The hand is of a quite early type, and the 8th year in l. 26 is more likely to refer to the reign of Augustus than of Tiberius.

Διογέν[η]ς Διονυσίωι τῶι ἀδελφῶι πλεῖστα
χα(ίρειν) καὶ ὑγιαίνειν. ἐπειδὴι καὶ ἄλλοτέ σοι
ἐγράψαμεν καὶ οὐ δι[ή]τησαι ἡμᾶς καὶ Ἀπολλω-

*νίωι τῶι ἀδελφῷ σου τὰ νῦν ἀνάγκην ἔσχον*
*παρακαλέσαι Πτολεμαῖον Πτολεμαίου νεώτε(ρον)*
*ὅπως συντύχηι Δίωι καὶ Διογένει Δημητ(ρίου)*
*ἕως ἂν μετρηθῆι ἡ ἄβροχος ἡι ἐν ταῖς*
*ζ (ἀρούραις) καὶ μετρη(θῇ) τὸ ὑπὲρ α(ὐτοῦ) δη(μόσιον) διὰ τοῦ Διονυσί(υ)*
*καὶ τὸ κατάλοιπον ἀποδοθῆι τῶι Πτολε-*
*μαίωι. ἐρωτηθεὶς οὖν συνπροσέσηι τῶι*
*Πτολεμ[α]ίωι καὶ Ἀπολ[λ]ώνιος ὁ ἀδελφός σου*
*ἕως μοι τοῦτο τελέσητε, διαφέρετε γὰρ*
*τοῦ Πτολεμαίου ἐμπειρίᾳ, κἂν δέον ἦν*
*Πτολεμαίῳ τῶι ἄλλωι ἀδελφῶι τοῦ Πτο-*
*λεμαίου πρεσβυτέρ[ω]ι συντυχεῖν περὶ*
*τούτου, συντύχηι καὶ σπουδάσει ἕως*
*ὅτου τελεσθῆ[ι. ἐὰ]ν οὖν σοι φαίνηται*
*καὶ ὑπὲρ τούτων καὶ ὑπὲρ ὧν ἄλλων*
*σε διὰ γραπτοῦ ἠρώτησα ἀντιφωνῆ-*
*σαί μοι, ἔσῃ μοι κεχαρισμένος, καὶ σὺ*
*δὲ γράφε ὑπὲρ ὧν ἐὰν θέλῃς καὶ ἥδιστα*
*ποιήσωι. ἔγραψα δὲ καὶ Δίωι τῷ τοῦ Χι-*
*ριστοῦ περὶ τούτου, ᾧ καὶ συντεύξῃι.*
*ἀσπάζου τοὺς σοὺς πάντας. ἀσπάζε-*
*ταί σε Ἀθηναροῦς καὶ τὰ παιδία τὰ λοιπά.*
*ἐπιμελοῦ σεα(υτοῦ) ἵν' ὑγι[α(ίνῃς)]. ἔρρωσ{σ}ο. (ἔτους) η Ἐπε[ὶφ .*

On the verso

*Διονυσίωι τῷ καὶ Ἀμόιτι Πτολεμαίου ἀδελφῶι Ἀπολλωνίου*
*κωμογραμμάτεως Θώλθεως παρόντος ἐχομέ(νως) Θέωνο(ς) Ἰσχυρίω(νος).*

3. *κ* of second *και* corr. from *ν*. 11. *α* of *αδελφος* corr. from *δ*. 22. *σ* of *ποιησωι* corr. from *ι*.

'Diogenes to his brother Dionysius, many greetings and wishes for good health. Since I have written to you at other times and you have not brought about an agreement between us, and also to your brother Apollonius, I have now been obliged to urge Ptolemaeus the younger, son of Ptolemaeus, to meet Dius and Diogenes son of Demetrius until the unwatered land in the seven arourae and the government dues on it be measured through Dionysius and the remainder paid over to Ptolemaeus. I therefore beg that you will interview Ptolemaeus, both you and your brother Apollonius, until you effect this for

me, for you are superior to Ptolemaeus in experience, and if it is necessary to meet the other Ptolemaeus, the elder brother of Ptolemaeus, about this, that he may meet him and do his best until it is effected. If then it please you to reply to me about this and about the other subjects which I asked you about by letter I shall be obliged to you; and do you write to me about anything that you wish and I will most gladly do it. I have written also to Dius, the son of the agent, about this; whom you will meet. Salute all your household; Athenarous and the rest of the children salute you. Take care of your health. Good-bye. The 8th year of Augustus, Epeiph . . (Addressed) To Dionysius also called Amoïs, son of Ptolemaeus and brother of Apollonius the comogrammateus of Tholthis, who is staying near Theon son of Ischyrion.'

3. διήτησαι: δεδιήτησαι would be the normal form, but since the single augment is used in the imperfect and aorist an analogous form of the perfect causes little difficulty.

16. The third person was employed perhaps because the writer was thinking primarily of Apollonius.

## 1062. Letter of Marcus.

27·1 × 13·2 cm. Second century.

A letter referring to the purchase of some fleeces which the writer was expecting his correspondent to procure on his behalf.

Μάρκος Ματρέαι τῶι φιλτάτωι
χαίρειν.
περὶ τῶν πόκων σου ἐπαγγελλ[ο]μένου
καλὰ ἀγοράσαι προσθεὶς ὅτι τὰ θέρειά
ἐστιν τὰ κρείσσονα σ[ο]ὶ π̣[ρ]ο̣σεταξά-
μην ὅτι ὅταν καλὰ γένηται τ̣ό̣[τ]ε
ἀγόρασον, καὶ ἔγραψά σοι ὅτι οὐκ ἐπ̣έ̣ν̣ε[γ-
καν ἕως Μεσορή, ὕστερον δέ μ̣ο̣ι̣ [ἔγρ]α̣[ψας
ὅτι ἀγοράσας πέπρακα καὶ . . . . [.] . ι̣σ̣[. -
γράφωι μοι ἐπιστολὴν ἔγραψας, [. .] . . . -
τος δὲ οὐδέποτε ἐγενάμην· αὐ̣[τ]ὴν
δέ σοι τὴν ἐπιστολὴν πέμψω διὰ Σύρου
ἵνα αὐτὴν ἀναγνοῖς νήφων καὶ σαυτοῦ
καταγνοῖς. εἰ δὲ τοῦτό σοι βάρος φέρει
καὶ μήπω ἠγόρασας, τὸ ἀργύριον δὸς
Ζωίλωι τῶι φίλωι, εἰ δὲ ἠγόρασας

τοὺς πόκους, παράδος τῶι αὐτῶι
σφραγίσας [ἵνα μο]ι κομισθῶσι.
ἔρρω[σο. ]
] Μεσορὴ κ.

On the verso

ἀπὸ Μάρκου Ματρέαι ᾳ . . . . . Τρυφᾶ.

4. Second *α* of *αγορασαι* corr. from *ο*. l. *προσθέντος*. 16. *ζωΐλωι* Pap.

'Marcus to his dearest Matreas, greeting. About the fleeces, since you offered to buy some good ones, adding that the summer ones were the best, I bade you buy them whenever they were good, and I wrote to you that they had not brought any to me up to Mesore, and you afterwards wrote and said you had bought some and sold them again, and . . . you wrote me a letter, and I was never . . .; I will send you the very letter by Syrus in order that you may read it in a sober mood and be self-condemned. If it is troublesome and you have not yet bought them, give the money to my friend Zoïlus; if however you have bought them, deliver them to him under seal, in order that they may be conveyed to me. Good-bye.' Date, and address on the verso.

9. ἅμα [τ]ῶι σ[υγ]γράφωι would be a possible reading, [τ]ῶι σ[υγ]γράφωι referring to the sale; but σ[υγ]γραφῆι would be expected.
13. ἀναγνοῖς: this form of the subjunctive is common in the *κοινή*.

## 1063. Letter to Amois.

19·6 × 12·2 cm. Second or third century.

The writer of this letter, who does not give his own name, commissions his son to deliver a message to Herodes, the son of a gymnasiarch, with regard to an appointment to the office of ἀρχέφοδος. Herodes himself seems to have held no official position, and it was presumably as his father's son that he was concerned in the matter.

Χαίροις, τέκνον Ἀμόι.
σύμβαλε Ἡρώδῃ τῷ υἱῷ Ἀπίωνος τοῦ
γυμνασιάρχου ἐξ ὀνόματός μου καὶ
εἶπον αὐτῷ ὅτι σήμερον ὅτε ἔδωκά
σοι ὀνόματα τρία ὡς εἰς ἀρχεφοδεί-

αν καὶ τῇ ἑξῆς ἐμ[ο]ῦ σου πυθομέ-
νου τί ἔπραξας εἶπας οὐδένα ἐκεί-
νων εἰς τὴν χρείαν ἔδωκα ἀλλὰ τὸν
εἰπόντα πρὸς ὑμᾶς, τοῦτ' ἔστιν
10 Ἀντᾶν Δι[ο]νυσίου. τὸ ὄνομα οὖν
τοῦτο συντήρησον· Ἁρσᾶν Λέοντος
τοῦ Λέοντος μ[η]τρὸ[ς] Ταβόφιος.
2nd hand ἐρρῶσθαί σε εὔχομαι.
τὸ πιττά[κ]ιον ἀναγνοὺς μὴ ἀναδῷς
15 τῷ Ἡρώ[δ]ῃ.

On the verso

ἀπόδος Ἀμόι[τι . .] . ιτ . . [.] . . [.]

10. διονυσιου/ Pap.

'Greeting, my son Amoïs! Go and see Herodes, the son of Apion the gymnasiarch, in my name and say to him "the other day I gave you three names for the office of archephodus, and the next day when I asked you what you had done you said 'I have not given in any of them for the office but the man who told you of them, that is, Antas son of Dionysius.' So keep this name: Harsas son of Leon son of Leon, his mother being Tabonphis". I pray for your health. When you have read the letter do not give it to Herodes. (Addressed) Deliver to Amoïs . . .'

4. εἶπον is the imperative of εἶπα. That σήμερον is not to be taken literally is shown by l. 6.

11. The writer apparently wished the name of Harsas to be substituted for that of Antas; but συντήρησον is rather ambiguous.

## 1064. Letter to Didymas.

24·5 × 9 cm. Third century.

This letter is on the verso of **1046**, and is therefore later than A. D. 218–9, though probably not later by very many years. The writer requests the good offices of his correspondent on behalf of a local revenue-collector.

Διογένης Διδυμᾶτι τῶι
ἀδελφῷ χαίρειν.
γενόμενος πρὸς Ἀχιλλᾶν

πυνθανόμενος περὶ σοῦ
ἔφη ὅτι ἐν τῇ Ψώβθει ἐστίν.
γράφω σοι οὖν εἰδώς σου τὸ
σπουδαῖον ὅπως συνλά-
βῃς τῷ Ἄπει ἀπαιτοῦντι
τὰ λήμματα τῆς Τακόνα,
ξενίαν δὲ αὐτῷ ποιήσῃς,
πρὸς τὸ ἐπανελθόντα αὐτὸν
μαρτυρῆσαί μοι.
ἔρρωσο.

l. 6 σοι added above the line.

'Diogenes to his brother Didymas, greeting. I went to Achillas and inquired about you and he said "He is at Psobthis". So knowing your goodness I write to you that you may assist Apis, who is collecting the revenues of Takona, and may show him hospitality, so that on his return he may bear witness of it to me. Good-bye.'

3–5. γενόμενος . . . ἔφη: a mixed construction of a common type.
10. Τακόνα: this village must have been in the vicinity of Psobthis.

## 1065. Letter of Hephaestion.

9 × 9·5 cm. Third century.

The following short letter is written on the verso of a fragment from a petition, addressed probably to the strategus (l. 4 ὑπὸ σοῦ δι' ὑπηρέτου ἐκ βιβλειδίων ἐπι[δοθέντων) and complaining of injury by a brother in connexion with a division of land at Kerkethuris.

Στεφάνῳ παρὰ Ἡφαιστίωνος.
λαβὼν τὰ γράμματα τοῦ υἱοῦ
μου Θέωνος ἑξαυτῆς πάντα ὑπερ-
θέμενος ἐλθέ μοι εἰς τὸ ἐποίκιον
διὰ τὰ συμβάντα μοι. ἐὰν δὲ
ὀλιγωρήσῃς, ὥσπερ [ο]ἱ θεοὶ οὐκ ἐ-

φίσαντό μ[ο]ν οὕτως κἀγὼ
θεῶ̣[ν] οὐ φί[σ]ομαι.

[ἔρρωσ]ο.

2. ὕϊον Pap. 3. ὑπερθεμενος Pap.

'To Stephanus from Hephaestion. On receipt of the letter from my son Theon put off everything and come at once to me at the village because of what has happened to me. If you neglect this, as the gods have not spared me so will I not spare the gods. Good-bye.'

7–8. Cf. the letter published by Vitelli in *Atene e Roma*, vii. p. 124, ll. 11–13 οὔτ[ε ἐ]λουσάμην (cf. 528. 10) [οὔ]τε *προσεκύνησα θεοὺς φοβουμένη συν τὸ μετέωρον*, a reference which I owe to Wilcken, who further quotes an unpublished Bremen papyrus, *ἴσθι δὲ ὅτι οὐ μέλλω θεῷ σχολάζειν, εἰ μὴ πρότερον ἀπαρτίσω τὸν υἱόν μου*. These three passages illustrate the tendency in the popular religion to regard the relationship between gods and men as one of strict reciprocity. If the gods neglected their duty and afflicted their devotees, the sufferers retaliated by turning their backs on the gods.

## 1066. Letter of Nemesianus.

26·8 × 11 cm. Third century.

A letter concerning a file, which was to be procured of a certain size and other articles which the correspondents were forwarding to each other.

*N*[ε]μ[εσ]ιανὸς [Σα]ρ[α]πάμμωνι
ἀδελφῷ̣ πλῖ[σ]τα χαίρειν.
καλῶς μὲν ἐπ[ο]ίησας ἀποστίλας
μοι τὴν ῥίνην, ἀλλὰ ἀπέστιλάς
μοι αὐτὴν μᾶλλον λεπτοτέραν. εἰ-
δ[ο]ὺ οὖν ἀπέστιλά σοι αὐτὴν δι' Ἀπόλ-
λωνος καὶ τὸ ἐξονπλάριν εἵ-
να πρὸς αὐτὸ ποιήσῃς. ἔγραψάς
μοι διὰ τῆς [ἐ]πιστολῆς ὅτι ἀπέστιλά
σοι λινούδ[ι]ν παιδικόν, καὶ οὐδὲν
εἴληφα. ἔλεγέν μοι Ἀπόλλων ὅτι
οὐδέν μοι ἔδωσεν. ἔπεμψά σοι τὸ

τρισκελίδιν [δ]ι' Ἀπόλλωνος, εἴ τινος
δὲ χρῄζεις ἀντίγραψόν μοι διὰ
τοῦ αὐτοῦ Ἀπόλλωνος εἶνα σοι ἀ-
ποστίλω, σπούδασον δὲ γενέσθαι
μ[οι ῥί]νην καὶ ἀπόστιλόν μοι αὐτὴν
[δι' Ἀπό]λλωνος, καὶ ἀναζήτησον
[ῥίνην οὐ μόνο]ν ῥινίζουσαν τὰ ξύ-
[λα, ἀλλὰ ἢ τὰ σι]δήρια ῥινίζει ἐξε-
[. . . . . .]α, καὶ ὑποδίκνυ εἴ σοι
[. . . . . |
ἐρρ]ῶσθαί σε εὔχομαι
πο]λλοῖς χρόνοις.

21. ὕποδικνυ Pap.

'Nemesianus to his brother Sarapammon, many greetings. You did well to send me the file, but you sent me one which is too fine. So I send it to you by Apollon with the pattern in order that you may go by that. You write to me in the letter "I send you a boy's linen cloth", and I have received nothing. Apollon told me, "He gave me nothing.' I send you the tripod by Apollon; and if you want anything reply to me by the said Apollon, so that I may send it you, and do your best to get me the file, and send it by Apollon; and look for a file which files not only wood but iron tools . . . and indicate . . . I pray for your lasting health.'

7. ἐξονπλάριν = *exemplarium*.

12. ἔδωσεν: this is a rather early instance of the sigmatic form which is occasionally found in writers of the decadence, e. g. προδώσας in Hesychius, *s. v.* προέμενος.

19–20. The supplements adopted are in the main due to Wilcken. ν of μόνο]ν is represented by a vertical stroke which is somewhat tall for a ν and may well be an ι. At the end of l. 20 ἐξε- is perhaps ἐξετάσας or ἐξέτασον, and the doubtful α at the beginning of l. 21 could be σ, e. g. ἐξέ[τασον δὲ καλῶ]ς.

## 1067. Letter of Helene.

22·3 × 6·7 cm. Third century.

A very ungrammatical letter from a woman reproaching her brother for neglecting another brother's funeral, and giving him sundry commissions. Their father, in a postscript, asks for a present of fish.

Ἑλένη Πετεχῶντος
τῷ ἀδελφῷ χαίρειν.
οὐ καλῶς ἔπραξας μὴ ἐλ-
θεῖν χάριν τοῦ ἀδελφοῦ
σου· ἀφῆκες αὐτὸν μὴ
κηδευσαι αὐτόν. μάθε
οὖν ὅτι ἀλλοτρίαν γυ-
ναῖκαν ἐκληρονόμη-
σεν αὐτόν. γενοῦ οὖν
πρὸς Θέωνα καὶ εἰπὲ
αὐτῷ περὶ τῆς κέλλας
ὅτι ἐσφραγίσθη τὴν
κέλλαν αὐτοῦ μη-
δὲν ὀφείλων, καὶ
εἰπὲ Πετεχῶντι τὸν
υἱὸν Πολυδεύκης
ὅτι εἰ μέλλεις ἐλθεῖν
ἐλθέ, Διόσκορος γὰρ
λειτουργεῖ ὑπὲρ σοῦ·
εἰ οἶδες ὅτι οὐ μέλλεις
ἐλθεῖν, πέμψον μοι
τὸν ἀδελφόν σου
Κάστορα.
ἐρρῶσθαί σε εὔχο(μαι).

κἀγὼ Ἀλέξανδρος ὁ π[α-
τὴρ ὑμῶν ἀσπάζομαι
ὑμᾶς πολλά. ἀγόρασόν
μοι ὀψαρίδιον ἐκ τῆς
θαλάσσης, πέμψον [δὲ
διὰ ἀνθρώπου π[. . . .
ημε[.]ου ε . [
. . . . .

1. l. Πετεχῶντι. 7. l. ἀλλοτρία γυνή. 12–13. θ of εσφραγισθη corr. from α. l. ἡ κέλλα. 14. l. ὀφείλοντος. 15–16. l. τῷ υἱῷ Πολυδεύκους. υἱον Pap. 20. ου added above the line.

'Helene to her brother Petechon, greeting. You did not do well not to come on account of your brother; you have allowed his burial to be neglected. Know then that a strange woman is made his heir. Go to Theon and tell him about his cellar, that it has been sealed up although he owes nothing; and say to Petechon the son of Polydeuces, "Come if you are coming, for Dioscorus is labouring on you behalf. If you know that you are not coming, send me your brother Castor." I pray for your health.'

'I also, your father Alexander, send you many salutations. Buy me a little fish from the sea and send it by a man . . .'

5. ἀφῆκες: so l. 20 οἶδες, **903.** 30 δέδωκες, &c.

25. There is no change of hand, and it is likely that both Helene and her father employed an amanuensis.

30. Perhaps π[αρ]ημέ[ν]ου.

## 1068. Letter of Satornilus.

24·1 × 9·9 cm. Third century.

Satornilus, the writer of this letter, was engaged with some assistants in the conveyance of a corpse from the Arsinoïte nome to Alexandria. Delays occurring in the Arsinoïte nome, his companions had temporarily gone away, probably back to the Oxyrhynchite nome, and Satornilus now asks his correspondent to give them any assistance they needed.

Σατορνῖλος κυρίῳ μου Ἀπολλωνίου
χαίρειν.
μὴ εὐπορήσας πλοῖον ἐν τῷ Ἀρσενοείδῃ
ἔγραψα τῷ κυρίῳ μου Κληματίῳ τῷ ἀρχ⟨ι⟩ε-
ρῖ εἶνα μοι πλοῖον διαπέμψεται εἶνα δυ-
νηθῶ τὸ σωμάτιν κατενενκῖν ἐν Ἀλε-
ξάνδριαν, καὶ διαπέμψετό μοι σκαφίδι-
ον ἀρταβῶν ἐξήκοντα. οἱ ἀδελφοὶ οὖν
οἱ ἐνέγκαντες αὐτὸ ἔλαβαν καὶ γρ⟨ά⟩μ-
ματα ἀπ' αὐτοῦ Κληματίου ἐφ' ᾧ μη-
δὶς ἐνοχλήσι αὐτῷ κατὰ τόπον.
ἀνελθόντες οὖν ἐν τῷ Ἀρσενοεί-
τῃ εὗρον τὸ σωμάτιν μήπου δυνά-
μενον κηδευθῆναι, ἀλλὰ ἡμερῶν
ἀνοχὴν ἔχω. ἔδοξεν οὖν αὐτοῖς
χάριν ἀναγκέας χρίας γενέσθαι
εἰς Τοού. παρακαλῶ οὖν, κύριέ μου, ὑπάρ-
ξε αὐτοῖς καὶ τὰ τῆς σῆς σπουδῆς,
εἶνα μοι μαρτυρήσουσιν ἀνελθόν-
τες, καὶ εἴ τι ἂν ἄλλου σου χρίαν σκῶ-
σιν Σιμίου χάριν—ὅτι ἔπεμψας ἐπὶ
τὸν ὄνον καὶ κατέσχον αὐτὸν—ἕως
γένωμε πρὸς σέ. ἀξιώσω οὖν, κύρε μου,
εἶνα δῷς αὐτοῖς γράμματα εἶνα μη-

δὶς ἐνοχλήσι αὐτοῖς καθ' ὁδόν,
εἶνα δυνηθῶ κηδεύσας τὸ σωμά-
τιν ἐλθῖν πρὸς σέ.

ἐρρῶσθαί σοι εὔχομαι
πολλοῖς χρόνοις.

On the verso

ἀπόδος Ἀπολλωνίου παρὰ Σατορνίλου.

1. l. Ἀπολλωνίῳ; so in l. 30. 3. l. Ἀρσινοΐτῃ; so in l. 12. 6. l. Ἀλεξανδρίᾳ or εἰς Ἀλεξάνδριαν. 7. διεπέμψατο. 9. ενεγ'καντες Pap. ε of ελαβαν corr. from λ. 11. χ of ενοχλησι corr. from κ. l. αὐτοῖς? 16. αναγ'κεας Pap. l. ἀναγκαίας. 17. ὕπαρξε Pap.; υ corr. from α. l. ὑπάρξαι. 20. υ of αλλου added above the line; l. ἄλλο. l. σχῶσιν. 22. κ of κατεσχον corr. from τ. 23. l. γένωμαι. ll. 24–5 are blotted.

'Satornilus to my lord Apollonius, greeting. Finding no boat available in the Arsinoïte nome I wrote to my lord Clematius the chief priest that he might send me a boat and so I might be able to carry the body down to Alexandria; and he sent me a skiff of sixty artabae burden. The brethren who brought it received letters also from Clematius to the intent that no one in the neighbourhood should trouble them (?). So on going up to the Arsinoïte nome they found the body not yet ready to be buried, and I have a delay of some days. They therefore determined on account of a pressing need to go to Toou. So I urge you, my lord, to supply them with the marks of your good will, that on their return they may testify of it to me, and with anything else they may need from you for Simias' sake (for you sent for the ass and they kept it), until I come to you. I beg you then, my lord, to give them a letter in order that no one may trouble them on the road, and so I may be able to bury the body and come to you. I pray for your lasting health. (Addressed) Deliver to Apollonius from Satornilus.'

13. μήπου is for μήπω: so P. Tebt. 423. 12 οὔπου μοι ἐδήλωσας.

17. Τοού: this name occurs in Hermopolite papyri, e.g. B. G. U. 892. 8, P. Leipzig 99. 19.

21. Σιμίου: apparently the name of the dead man.

23. Wilcken suggests that αξιωσω is for ἀξιῶ σου (σε?).

## 1069. Letter of Troilus.

26·6 × 12 cm. Third century.

A letter from a man to his sister, concerning chiefly a tunic which was to be made for him. The writer was a man of some means, but this letter, which is in a large uncultivated hand, is in the vulgarest of Greek; the form πρὸ σέν for πρὸς σέ, and the use of δ for ζ are especially noticeable.

*Τρωίλος Μὰξ τῇ ἀδελφῇ χαίρειν.*
*καλῶς ποιήσεις ἀναγκάσε*
*γενέστε μου τὸ κειθώνε[ι]ν τὸ λευ-*
*κὸν κατὰ τάχο{υ}ς ε[ἴ]να εὖ-*
*ρω αὐτὼ γενάμενον [[εινα ερθω]]* [[εαν]]
*ἐὰν ἔρθω πρὸ σέν. εἰδοὺ γὰρ καὶ*
*Ἡρακλείδῃ ἔγραψα εἴ[ν]α λά-*
*βῃς τὰ σύνεργά μου κα[ὶ] τὸν*
*μεισθὸν τῶν γερζεν̣ῶν. θέ-*
*λω δὲ εἰδένε πῶς σπουδάδεις*
*αὐτὼ γενέστε. εἰδοὺ γὰρ καὶ*
*τὸ πορφύρειν μετὰ τῶν συ[ν]έργων*
*κεῖντε. σπούδασον δὲ πέμ-*
*ψε τὸ ἐπειστολείδειν Θερμου-*
*θείῳ εἰς Ἀλεξάνδρειαν,*
*τάχα γὰρ δυνασθῶμεν φο[ρ]υ-*
*τρείσε σοι δύω καμήλους [πυ]ρ̣οῦ*
*καὶ πέμψε πρὸ σέν. τὴν*
*πεδείσκην μου δὲ πρὸ λόγον*
*ἀνάγκασον φειλοπονεῖστε,*
*ἐὰν γὰρ τέκῃ ἡ Ταμοὺν ἀ-*
*νάγκασον αὐτὴν τὸ βρέ-*
*φος φειλοπονῆσε. σπούδα-*
*σον γὰρ τὸ κειθώνειν μου*
*γενέστε πρὸ λόγον, καὶ κ[α-*
*λὰ μέτρα αὐτῷ̣ βαλέτωσαν*
*καὶ μεγάλε ἔστωσαν ἐπεὶ*
*ῥείδης αὐτοῦ. ἀγόρασον*
*τῷ̣ Νεικήτῃ ὄνον εἶνα δυ-*
*νασθῇ σου τὰ πράγματα*
*δειεξερτεῖν· ἤ τινος*
*δὲ χρῄδεις ἀντείγραψόν μοι.*
*ἀσπάζομαι δὲ Ἡρᾶν.*
*ἐρρῶσ⟨θ⟩αί σε εὔχ(ομαι).*

In the left margin, at right angles

35 εἰδοὺ γὰρ ἔγραψα Ἡρακλείδῃ εἶνα δῇ τῇ Ταμοὺν (δραχμὰς) Γ.

On the verso

π(αρὰ) Τρωίλου Μὰζ τεῖ
ἀδελφῇ.

1. τρωῖλος Pap.; so in l. 36. The first stroke of η in τη is twice written. 2. αναγ'κασε Pap. l. ἀναγκάσαι. 3. l. γενέσθαι . . . κιθώνιν. 5. l. αὐτό. 6. l. ἔλθω. 9. l. γερδιαινῶν. 10. l. εἰδέναι . . . σπουδάζεις. 11. l. αὐτὸ γενέσθαι. 13. l. κεῖται . . . πέμψαι. 16. l. φο[ρ]τρίσαι. 18. l. πέμψαι. 19. l. παιδίσκην. λογω̄ Pap. 20. αναγ'κασον Pap.; so in l. 22. l. φιλοπονεῖσθαι. 23. l. φιλοπονῆσαι. 25. l. γενέσθαι. 27. l. μεγάλαι (?). 28. l. ῥίζης. 31. l. διεξελθεῖν· εἰ. 32. l. χρῄζεις. 36. l. τῇ.

'Troïlus to his sister Maz, greeting. You will do well to have my white tunic made quickly in order that I may find it made if I come to you. I have written to Heraclides also so that you may receive my tools (?) and the wages of the weavers; and I wish to know how you are hurrying on the making of it. The purple is put with the tools. Be careful to send the letter to Thermouthion at Alexandria, for we may be able to load two camels with wheat for you and to send them to you. Make my slave-girl be properly industrious; and if Tamoun bear a child make her be assiduous with it. Be careful to have my tunic made properly, and let them put good measure into it, and be large-handed in the colouring. Buy a donkey for Nicetes in order that he may be able to accomplish your business; and reply to me if you want anything. I salute Heras. I pray for your health. P.S. I have written to Heraclides to give Tamoun 3,000 drachmae. (Addressed) From Troïlus to his sister Maz.

6. πρὸ σέν: cf. l. 18, and πρὸ (= πρὸς) λόγον in ll. 19 and 25. σέν and ἐμέν are common in mediaeval Greek; the latter occurs e. g. in C. I. G. 3440, which is of about the same period as the papyrus. The dropping of final *s* is common from an early period; cf. Mayser, *Grammatik*, pp. 205–7, and for πρό = πρός, e. g. P. Strassb. 4. 18.

8. τὰ σύνεργα seem to be implements to be used in the weaving of the κιθώνιον. Du Cange quotes a similar use from Damascenus Studita, *Homil.* 25 βαστῶντες . . . παιδευτικὰ σύνεργα, ἄλλος σπατίον ἄλλος μαχέριον κτλ.

9. γερζενων, if right, is for γερδιαινῶν (cf. l. 10 σπουδάδεις, l. 32 χρῄδεις); but the supposed *ν* is not very satisfactory and may be a *π*, and a letter may be lost between this and ων. Cf. note on l. 27.

16. δυνασθῶμεν is equivalent to δυνησόμεθα: so e. g. P. Amh. 144 ἐὰν εὕρω πλοῖον ἕλθ[ω]. For the converse use of the future indicative for the subjunctive cf. e. g. **1068.** 19 εἶνα μοι μαρτυρήσουσιν. At the end of the line φορετρίζειν seems to be the verb intended, but I can find no other instance of it.

21–3. This may be no more than a warning against any neglect; perhaps however, as Wilcken suggests, the meaning is that the child was not to be exposed (cf. e. g. **744.** 10).

27. If μεγαλε is for μεγάλαι the feminine would confirm γερζενῶν in l. 9 and the meaning must be 'generous', 'unstinting'; otherwise μεγαλε = μεγάλα, sc. μέτρα.

28. ρειδης is doubtless for ῥίζης; cf. the adjective ῥιζόσημος, e. g. **1051.** 3. Perhaps a [δέ is lost at the end of the line.

## 1070. Letter of Aurelius Demareus.

22·1 × 12 cm. Third century.

This is a verbose and rather pompous epistle sent apparently from Alexandria by a husband to his wife whom he addresses as his sister. The writer expresses much solicitude for his home and reproaches his wife in an ironical strain for neglecting to write to him.

Αὐρήλιος Δημαρε[ὺ]ς Αὐρηλίᾳ Ἀρσιν[ό]ῃ τ[ῇ]
ἀδελφῇ χαίρειν. ἡ προάγουσα παρ' ἐμοῦ πα-
ρὰ πᾶσι θεοῖς εὐχὴ ἡ περί τε τῆς σωτηρί-
ας σου καὶ τοῦ τέκνου ἡμῶν καὶ τοῦ ἀδελ-
φοῦ σου καὶ τοῦ πατρό[ς σο]υ καὶ τῆς μητρός
σου καὶ τῶ[ν] ἡμῶ[ν] πάντων καὶ πολὺ ἔτι
μεῖζον [ν]ῦν ἐν τῷ μεγάλῳ Σαραπείῳ
προσκυνεῖ, τὸν μέγαν θεὸν Σαρᾶπιν πα-
ρακαλῶ περί τε τῆς ζωῆς ὑμῶν καὶ τῶν
ἡμῶν πάν[τ]ων καὶ τῶν χρηστῶν ἐλπί-
δων τῶν ἐν ἀνθρώποισι νε[[σ]]νομισμέ-
νων. τὸ μὲν οὖν γράφειν σοι περὶ
τῶν πραγμάτων ἡμῶν ἢ καὶ τῶν ἔργων
ὅπερ καὶ φθάνω πολλάκις σοι γράψας
διὰ ἐπιστολῶν πολλῶν οὐχ ἧττον δὲ καὶ κατ' ὄψιν
[[δε]] σοι ἐνετειλάμην περιττὸν νῦν
ἡγησάμην, καὶ γὰρ σὺ αὐτὴ μήτ[ηρ]
τυγχάνουσα τοῦ τέκνου ἡμῶν μᾶ[λ-
λον ἐμοῦ θελήσεις τὴν τούτων πρόν[ο]ι-
{νοι}αν καὶ ἐπανώ[ρθ]ωσιν γ[ε]νέσθαι
μετὰ τῆς ἀνυπε[ρ]βλήτου κ[η]δεμονίας.
περὶ δὲ τῆς σεαυτῆς ἐπιμελείας καὶ
φροντίδος ἀντὶ παντὸς προνόησον,
ὅπερ καὶ περὶ τούτου πολλάκ[ι]ς σοι ἔγρα-
ψα, μηδενὸς ὧν ἔχομεν αὐτῶν

φειδομένη. ἔπεμψά σοι διὰ Διονυ-
σίου τοῦ . . . [.] . . ντος ἢ ἐν [.] . νομῳ
ἢ ἐν τῇ σε[. . . . . ]α τοῦ γείτονος τῆς
οἰκίας το[ῦ Ἀπολλ]ωνίου ἐλαίου Σει-
ρητικοῦ [κοτύλα]ς ἓξ ἐν ἀνγείῳ ἡμι-
χόῳ καὶ τραγη[μ]άτων σφυρίδαν
μεστὴν μίαν. βιβλίδια δύο ἐκ Ξει-
νοφᾶ δοθέντα [ἀπ]ό τε Ἀπολλω-
νίου τοῦ υἱοῦ τοῦ Σκόπα καὶ τοῦ
γαμ[[. .]]βροῦ αὐτοῦ Στεφάνου τοῦ
κατὰ βόλιν κατὰ τοῦ πατρός
σου καὶ τῆς μητρός σου καὶ τούτων
τὰ ἀντίγραφά σοι διεπεμψάμην
ἐν τῷ ἀποδέσμῳ τῶν ἐπιστολῶν·
ἐὰν οὖν [συ]ντύχητε καὶ δόξῃ

In the left margin, at right angles

τι ὑμεῖν περὶ αὐτῶν, ταχέως μοι δηλώσατε, ὅ τι ἐὰ[ν] ἐπιδημῶν τοῖς ἐνθάδε οἷ[ο]ς ᾖμην ποιεῖν περὶ τούτου μὴ ἀμελήσω. περὶ δὲ τοῦ καθ' ἡμᾶς πράγματος
μέ[χ]ρι τούτου ο{δ}ὐδὲν ἐγένετο. ἐρρῶσθαί σε εὔχομαι. . [. .
. . . . [.] . . . . .

. ᾳριο . . . ς δια[. . . . . .

On the verso

μηδέν μοι ἐν τῷ παρόντι [[δι]] ἐπιμηνιδίων διαπέμψησθαι ἔστ' ἂν ὑμεῖν περὶ τούτου δηλώσω ἢ καὶ γράψω. τοὺς ἡμῶν πάντας κατ' ὄνομα προσαγόρευε καὶ ἄσπασε. πάνυ δὲ ὑμεῖν εὐχαριστῶ ὅτι πολλάκις ἐμοῦ γράψαντος ὑμεῖν ὑμεῖς οὐδὲ ὅλως ἐγράψατε οὐδὲ ἐμνήσθητέ μου περὶ τῆς ἀσφαλείας τῆς οἰκίας ἡμῶν, ὡς καὶ πολλάκις διὰ γραμμάτων καὶ ἐπιστολῶν καὶ κατ' ὄψιν παρὼν ἐνετιλάμην. μὴ ἀμελήσῃς μὴ ἄρα ποτὲ θέλῃς μ[ε]τὰ ᾳ[ο]ῦ [Ἡρ]αείδι τὴν τήρησιν τῆς ὅλης οἰκίας παραδιδόναι ἀχρήστου οὔσης αὐτῆς καί, ὃ μὴ εἴη, ἄλ⟨λ⟩' ἐξ ἄλλῳ γένηται. τοῦ παιδαρίου Π[ο]λεμαίου τοῦ ἀδελφοῦ Ἑρμογένους ἐξερχομένου εἰς τὴν Ἀλεξάνδρειαν πολλάκις ἐλθόντος πρὸς ἐμ[὾ οὐ τεθελήκατε α]ὐτῷ διδόναι ἐπιστο-

55 λὰς οὐδ' ὅλας ᾳ[ὐτὸν] προσήκατε, ἀλλὰ καὶ Εὐδ[αίμων] αὐτῷ ἀπετάξατο
[λ]έγων ὅτι ἐν τῷ παρόντι οὐ σχολάζομεν ἑτέροις ἐξερχόμενοι.

ἀπόδ(ος) Ἀρσινόῃ ἀδελφῇ π(αρὰ) Δημαρέως.

10. τ of των corr. from χ. 15. An ε is added above α of δια, i. e. the writer perhaps intended δι' ἐπιστολῶν. ουχ ητ'τον δε inserted above the line. 16. περιτ'τον Pap. 18. τυγ'χανουσα Pap. 20. l. ἐπανό[ρθ]ωσιν. 27. η corr. from ε. 36. l. πόλιν. 37–8. τουτῶ . . . επεμψαμῃ Pap. 45. l. διαπέμψησθε. 47. l. ἄσπασαι.

'Aurelius Demareus to his sister Aurelia Arsinoë, greeting. The prayer which I previously made to all the gods for the preservation of yourself and our child and your brother and father and mother and all our friends now goes up to them with far greater force in the great Serapeum, and I beseech the great god Serapis for your life and that of all our friends and for the good hopes that are held by mankind. I think it superfluous to write to you about our business and affairs concerning which I have written to you often before in many letters and have equally given you instructions in person; for you yourself as the mother of our child will be more eager than I am that those affairs should be studied and advanced with unsurpassed sollicitude. But before all study the care and regard of yourself, as I have often written to you about this also, sparing nothing that we have. I send you by Dionysius, who . . . either in . . . or in the . . . the neighbour of the house of Apollonius, six cotylae of Siretic (?) oil in a half-chous jar, and one basket full of sweetmeats. Two petitions which were presented by Xenophas from Apollonius son of Scopas and his son-in-law Stephanus, who is at the city, against you father and mother—of these too I send copies in the bundle of letters. If therefore you meet and come to any conclusion about them let me know quickly, and anything that I thought I could do, being here, I will not neglect (?). Nothing has happened up to now about our affairs. I pray for your health. . . . Do not at present send me any supplies until I let you know or write to you about this. Greet and salute all our friends severally. I thank you very much for this that, although I have often written to you, you have not written at all nor remembered me in regard to the safety of our house, as I often by notes and letters and when with you in person enjoined on you to do. Do not neglect this, lest indeed you choose to hand over the keeping of the whole house to Heraïs, who is unworthy, along with yourself, and, what heaven forbid, we find ourselves at sixes and sevens. The slave of Ptolemaeus, the brother of Hermogenes, has been journeying to Alexandria and has often come to me, but you have not been willing to give him letters and have not sent him to me at all, but Eudaemon parted with him saying "At present we are not at leisure and are visiting others." (Addressed) Deliver to my sister Arsinoë from Demareus.'

8. τὸν μέγαν Σαρᾶπιν may belong to both verbs. In any case a conjunction is wanted.

29–31. ἐλαίου . . . καὶ τραγη[μ]άτων σφυρίδαν: cf. **529**. 4 sqq. The adjective Σειρητικοῦ apparently indicates the place of manufacture.

41–2. If the decipherment is correct the construction has become very much confused. It seems difficult to avoid ἐά[ν]; δ or σ would be possible instead of α, but these give no suitable word. The vestiges appear irreconcilable with ἐγ[ώ], so that ὅτι ἐγ[ὼ] . . . οἱ[ω]ς is excluded. In l. 43 there would be room for two letters between οι[ and ]ς: οἱ[ο]ς is not at

all likely. *μὴ ἀμελήσω* can perhaps be connected with *δηλώσατε*, but more probably this is a case of the use of *μή* where *οὐ* would be expected, or we may write *τούτου* ⟨*οὐ*⟩ *μή*.

43. The superfluous *δ* is only partially preserved and was possibly deleted.

52. *ἄλ*⟨*λ'*⟩ *ἐξ ἄλλων*, if the letters are rightly so interpreted, seems to be a phrase meaning 'out of harmony,' one person doing one thing and another another. *Ἀλεξάνδρου* cannot be read, nor, if it could, would it give a satisfactory sense.

## 1071. Letter of Pambechis.

15·6 × 31·6 cm. Fifth century.

Letter to a captain (l. 10) requesting him to give orders concerning the disposal of 100 artabae of corn. The writing is across the fibres of the papyrus.

π/

+ *Καθὼς καὶ κατὰ πρόσωπον παρεκλήθης παρ' ἐμοῦ καὶ παρὰ τοῦ κυρίου μου τοῦ ἐλλογιμοτάτου*

*Κύρου σχολαστικοῦ ἕνεκεν τῶν ἑκατὸν σίτου ἐκ τοῦ παλαιοῦ γενήματος, καταξίωσον οὖν*

*τελείοσον τὴ⟨ν⟩ χάριν, ἀντίγραψον τοῖς ναύτοις σου τὸ τί ὀφίλουσιν ποιήσουσιν. ἐὰν*

5 *κελεύεις ἵνα ποιήσουσιν αὐτὰ ψωμία ἐνταῦθα κ[α]ὶ πέμψουσιν αὐτὰ εἰς τὴν Ἰβιονος,*

*γράψον αὐτοῖς, ἐὰν πάλιν κελεύεις ἵνα πέμψουσιν τὸν σῖτον εἰς τὴν Ἰβιονος, πάλιν*

*γράψον αὐτοῖς· καὶ γὰρ ἤδη ἔλαβεν Ἀνοὺπ τὰς πεντήκοντα αὐτοῦ καὶ ὁ ἄλλος ἔλαβεν*

*τὰς πεντήκοντα αὐτοῦ. καταξίωσον οὖν γράψον αὐτοῖς διὰ τοῦ γραμματηφόρου*

*τὸ τί ὀφίλουσιν ποιήσουσιν, δέσποτα.*

On the verso

10 + *ἐπίδ*⟨*ος*⟩ *τῷ κυρίῳ μου τῷ ἀδελφῷ Ἀσκαλᾶς ναυκλήρου*

*π*(*αρὰ*) *Παμβήχις πρ̣ . [. . . . . .*

3. *κ* of *ενεκεν* incompletely formed. *ν* of *ουν* rewritten. 4. l. *τελείωσον . . . ναύταις*. 5. *ἵνα* Pap.; so in l. 6. *ἴβιονος* Pap.; so in l. 6. l. *Ἰβιῶνος*. 7. *ὁ αλλος* Pap. 10. *φω* of *αδελφω* written as a monogram, *ω* through the tail of *φ*. l. *Ἀσκαλᾶ ναυκλήρῳ*.

'As you were urged in person by me and by my lord the most distinguished Cyrus, advocate, on account of the hundred artabae of corn from the old produce, vouchsafe to perform this favour and write to your sailors what they ought to do. If you order them to make the bread here and send it to the village of Ibion, write to them; or if you order them to send the corn to Ibion, again write to them. For Anoup has already taken his fifty, and the other man his fifty. Vouchsafe then to write to them by the letter-carrier what they ought to do, sir. (Addressed) Deliver to my lord and brother Askalas, captain, from Pambechis . . .'

1. *π*: cf. **941**. 1, note.

3. Κύρου is best regarded as a proper name since *κυρίου* precedes in l. 2. For the *σχολαστικοί* cf. **902**. 1, note; Gelzer, *Leipziger hist. Abhandl.* xiii. p. 34.

4. *ὀφίλουσιν ποιήσουσιν* is a parataxis like *καταξίωσον τελείωσον*.

## 1072. Letter of Philoxenus.

29·9 × 5·3 cm. Fifth or sixth century.

A short letter, written in a very narrow column, relating to a pond which was in process of construction.

*Φιλόξενος*
*ἀπα Μαρτυρίου*
*πρεσβυτέρου.*
*δεχόμενος*
*τοῦτό μου*
*τὸ γράμμα*
*σπούδασον*
*φροντίσαι*
*τοῦ νέου*
*λάκκου*
*τοῦ γιγνομένου*
*σὺν θεῷ*
*ἐν τῷ κτήματι*
*ἱερέων,*
*μέλλω γὰρ*
*ὁρκῶσε*
*περὶ τοῦ*
*ἀναλώματος*
*ὅτι τί*
*ἀνήλωσαν*
*εἰς αὐτόν.*
*ἔρρ(ωσο).*

2–3. l. *Μαρτυρίῳ πρεσβυτέρῳ.* 14. *ἴερεων* Pap.

'Philoxenus to Apa Martyrius, elder. On receipt of this my letter hasten to give heed to the new pond which is being made by the help of God in the priests' estate, for I am about to take an oath of them as to the expense, what they have spent upon it. Good-bye.'

19. *ὅτι τί*: on the analogy it will be better to write *τί καὶ τί* than *τι καί τι* in **937**. 22, as was preferred by Wilcken, *Archiv* v. p. 272.

# INDICES

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πρῶτος **1010**. 21; **1012**. C ii. 47, F 13, Fr. 16. 10; **1015**. 4.

ῥάδιος **1012**. Fr. 11. ii. 6.
ῥήτωρ **1012**. A ii. 21, 33, Fr. 4. 3, Fr. 11. ii. 4, Fr. 31. 2, Fr. 32. 2.

Σάμιοι **1012**. A ii. 39.
σάρξ **1010**. 16.
σαφής **1012**. Fr. 16. 8, 14.
σαφῶς **1013**. 8.
σημαίνειν **1012**. Fr. 16. 6.
Σικελία **1012**. Fr. 13. ii. 12.
σκεψεσ[ **1012**. Fr. 20. 2.
σοφία **1015**. 20.
σπεύδειν **1015**. 2.
στάδιον **1015**. 8.
στρατεία **1012**. C ii. 50.
στρατηγός **1014**. 19.
σύ **1010**. 3, 5, 7; **1013**. 20; **1015**. 6, 10, 12, 21, 22.
συγκατατίθεσθαι **1012**. Fr. 16. 7.
συγκρούειν **1012**. F 28 (?).
συκοφάντης **1012**. Fr. 26. 7.
συλλαβή **1012**. Fr. 16. 11.
συμβολή **1014**. 24.
συμμαχία **1012**. C ii. 37.
σύμμαχος **1012**. C ii. 48.
συμπεριπατεῖν **1013**. 19 (?).
συναγορεύειν **1012**. A ii. 54.
σύνθεσις **1012**. F 24.
συντιθέναι **1012**. F 26 (?), 31 (?).
συντρίβειν **1010**. 5.
σχεδόν **1012**. A ii. 33.
σχολή **1014**. 26.
Σω⟨σι⟩κλῆς **1012**. C ii. 55.

τάλαντον **1012**. C ii. 33.
τάλας **1010**. 22.
τάραχος **1012**. A i. 8.
τάσσειν **1014**. 6.
ταχύ **1014**. 9.
τε **1013**. 43.
τέλος **1012**. B i. 12.
τεός **1015**. 1.
τέσσαρα **1012**. A ii. 9.
τηλοῦ **1015**. 13.
τηρεῖν **1012**. A ii. 31.
τίειν **1015**. 10.
τίκτειν **1015**. 4.
τίς **1012**. A ii. 7, Fr. 13. ii. 32; **1013**. 30, Fr. 4 recto 3. διὰ τί **1013**. 32.
τις **1012**. A ii. 5, 23, F 7, Fr. 16. 7.
τοιοῦτος **1012**. F 15.
τόνος **1012**. Fr. 16. 5.
τότε **1012**. Fr. 16. 10.
τοὔνεκα **1015**. 6.
τραχύς **1012**. F 23 (?).
τρέπειν **1014**. 21. ]τρεψ[ **1012**. Fr. 20. 3.
Τριβαλλοί **1012**. C iii. 54.
τρισάθλιος **1013**. 46.
τρόπος **1012**. A ii. 5.
τυγχάνειν **1012**. Fr. 20. 10.
τύραννος **1012**. C ii. 44.

ὑβρ[ **1012**. B ii. 11.
ὕδωρ **1010**. 21.
ὕλη **1012**. B i. 7.
ὑπάρχειν **1012**. A ii. 13.
ὑπό **1012**. Fr. 16. 7.
ὑποφήτωρ **1015**. 1.

φαίνεσθαι **1012**. Fr. 34. 2.
φάναι **1012**. C ii. 28, Fr. 11. ii. 6, Fr. 16. 15.
φέρειν **1012**. Fr. 35. 3.
φεύγειν **1012**. C ii. 25.
Φιλιππικά **1012**. C ii. 14.

Φίλιππος **1012**. C ii. 9, iii. 48, Fr. 11. ii. 5.
φίλος **1015**. 16.
φρονεῖν **1012**. Fr. 11. ii. 10 (?).
φροντίζειν **1012**. A ii. 20, 32.
φρουρεῖν **1012**. A ii. 25.
Φρύγια **1012**. C iii. 39.
φυλα[ **1012**. Fr. 10. ii. 5.

χείρ **1015**. 3.
]χειρω[ **1012**. Fr. 20. 9.
χρήσιμος **1012**. A ii. 24 (?).
χρῆσθαι **1012**. Fr. 11. ii. 9.
χῶμα **1014**. 3.

ψευδο[ **1012**. Fr. 34. 1.

ψηφίζεσθαι **1012**. C ii. 39.

ὦ **1013**. 38.
ὡς **1012**. A ii. 34, B i. 11, 13, C ii. 13, 23, 56, iii. 37, Fr. 16. 8, 14, 17; **1013**. 19.
ὥστε **1013**. Fr. 4 recto 2.

## II. EMPERORS.

Claudius.

*θεὸς Καῖσαρ* **1021**. 3.

Nero.

Νέρων Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικός **1021**. 18.
Νέρων **1021**. 12.

Titus.

*θεὸς Τίτος* **1028**. 33.

Domitian.

Αὐτοκράτωρ Καῖσαρ Δομιτιανὸς Σεβαστὸς Γερμανικός **1028**. 34, 37.
Δομιτιανὸς ὁ κύριος **1028**. 28.

Trajan.

Αὐτοκρ. Καῖσ. Νέρουας Τραιανὸς Σεβ. Γερμ. Δακικός **1029**. 20, 27.
Τραιανὸς Καῖσ. ὁ κύριος **1029**. 9.
Imperator Traianus noster **1022**. 25.

Hadrian.

Αὐτοκρ. Καῖσ. Τραιανὸς Ἁδριανὸς Σεβ. **1024**. 40.
Ἁδριανὸς Καῖσ. ὁ κύριος **1024**. 12.
Ἁδριανὸς ὁ κύριος **1023**. 8.
*θεὸς* Ἁδριανός **1032**. 30.

Antoninus Pius.

Ἀντωνῖνος Καῖσ. ὁ κύριος **1035**. 10.
*θεὸς* Αἴλιος Ἀντωνῖνος **1032**. 8, 21.

Marcus Aurelius and Verus.

Αὐτοκρ. Καῖσ. Μάρκος Αὐρήλιος Ἀντωνῖνος Σεβ. καὶ Αὐτοκρ. Καῖσ. Λούκιος Αὐρήλιος Οὐῆρος Σεβ. **1032**. 46.

Septimius Severus.

Αὐτοκρ. Καῖσ. Λούκιος Σεπτίμιος Σεουῆρος Εὐσεβὴς Περτίναξ Σεβ. [ **1045.** 44.

Septimius Severus and Caracalla.

Αὐτοκρ. Καῖσ. Λούκιος Σεπτίμιος Σεουῆρος Εὐσεβὴς Περτίναξ Σεβ. Ἀραβικὸς Ἀδιαβηνικὸς Παρθικὸς Μέγιστος καὶ Αὐτοκρ. Καῖσ. Μάρκος Αὐρήλιος Ἀντωνῖνος Εὐσεβὴς Σεβ. **1020.** 3.

Septimius Severus, Caracalla, and Geta.

Αὐτοκρ. Καίσαρες Λούκιος Σεπτίμιος Σεουῆρος Περτίναξ Ἀραβ. Ἀδιαβην. Παρθ. Βρεταννικὸς Μέγιστ. καὶ Μάρκος Αὐρήλιος Ἀντωνῖνος καὶ Πούβλιος Σεπτίμιος Γέτας Βρεταννικοὶ Μέγιστ. Εὐσεβεῖς Σεβαστοί **1039.** 20.

Caracalla.

Αὐτοκρ. Καῖσ. Μάρκος Αὐρήλιος Σεουῆρος Ἀντωνῖνος Παρθ. Μέγιστ. Βρεταν. Μέγιστ. Εὐσεβ. Σεβ. **1030.** 17.
ὁ κύριος Μάρκος Αὐρήλιος Σεουῆρος Ἀντωνῖνος **1030.** 14.

Elagabalus.

Αὐτοκρ. Καῖσ. Μάρκος Αὐρήλιος Ἀντωνῖνος Εὐσεβὴς Εὐτυχὴς Σεβ. **1046.** 14.

Severus Alexander.

Αὐτοκρ. Καῖσ. Μάρκος Αὐρήλιος Σεουῆρος Ἀλέξανδρος Εὐσεβὴς Εὐτυχὴς Σεβ. **1031.** 26; **1040.** 35.
Μάρκος Αὐρήλιος Σεουῆρος Ἀλέξανδρος Καῖσ. ὁ κύριος **1031.** 24.

Aurelian.

Αὐτοκρ. Καῖσ. Λούκιος Δομίττιος Αὐρηλιανὸς Γουνθικὸς Μέγιστ. Εὐσεβ. Εὐτυχ. Ἀνίκητος Σεβ. **1036.** 37.

Gratian, Valentinian II, and Theodosius.

ἔτος ιδ ϛ β **1041.** 16.

Justin II.

ὁ θειότατος καὶ εὐσεβέστατος ἡμῶν δεσπότης Φλαούιος Ἰουστῖνος ὁ αἰώνιος Αὔγουστος καὶ Αὐτοκρ. **1038.** 2.

Justin II and Tiberius.

ὁ θειότ. καὶ εὐσεβέστ. ἡμῶν δεσπότης μέγιστος εὐεργέτης Φλ. Ἰουστῖνος ὁ αἰώνιος Αὐγ. καὶ Αὐτοκρ. καὶ Φλ. Τιβέριος ὁ καὶ νέος Κωνσταντῖνος ὁ εὐτυχέστ. ἡμῶν Καῖσ. **1042.** 1.

Αὐτοκράτωρ **1021.** 7.
Καῖσαρ **1021.** 13.

## III. CONSULS, ERAS, INDICTIONS.

Consuls.

ὑπατείας Φλαουίων Εὐχερίου καὶ Συαγρίου τῶν λαμπροτάτων (381) **1041**. 1.
ὑπατείας τοῦ δεσπότου ἡμῶν Ἀρκαδίου αἰωνίου Αὐγούστου τὸ β′ καὶ Φλαουίου Ῥουφίνου τοῦ λαμπροτάτου (392) **1033**. 1.
μετὰ τὴν ὑπατείαν Φλαουίων Μαξίμου τὸ β′ καὶ Πατερίου τῶν λαμπροτάτων (444) **1037**. 2.
ὑπατείας τοῦ θειοτ. καὶ εὐσεβεστ. ἡμῶν δεσπότου Φλ. Ἰουστίνου τοῦ αἰωνίου Αὐγ. καὶ Αὐτοκρ. ἔτους γ (568) **1038**. 1.
μετὰ τὴν δευτέραν ὑπατείαν τῆς αὐτῶν (Φλ. Ἰουστίνου) γαληνότητος ἔτους ια (578) **1042**. 6.

Eras of Oxyrhynchus.

ἔτος λγ ϛ (360) **1056**. 9.
ἔτος λη ζ (362) **1057**. 4.
ἔτος σνδ σκγ (578) **1043**.

Indictions.

1st (568) **1038**. 6.
2nd (568–9) **1038**. 19.
3rd (6th cent.) **1060**. 10.
5th (late 6th or early 7th cent.) **1053**. 1.
9th (381) **1041**. 16.
11th (578) **1042**. 12; **1043**. 4.
13th (444) **1037**. 9.

## IV. MONTHS AND DAYS.

### (*a*) Months.

Ἀδριανός (Choiak) **1030**. 21; **1045**. 27 (?).
Νέος Σεβαστός (Hathur) **1021**. 20.

### (*b*) Days.

εἰδοὶ Ὀκτώβριαι **1047**. introd.
καλάνδαι Αὔγουσται **1047**. 4.
kalendae Martiae **1022**. 7, 24.
καλάνδαι Νοέμβριαι **1047**. introd.
καλάνδαι Ὀκτώβριαι **1047**. introd.
καλάνδαι Σεπτέμβριαι **1047**. 2.
νῶναι Νοέμβριαι **1047**. introd.

## V. PERSONAL NAMES.


Ἄγαθος f. of Theon **1048**. 11.
Ἄγαθος, Αὐρήλιος Ἄ. gymnasiarch **1025**. 1.
Ἀδριανός **1045**. 27 (?).
Ἀέτιος decurion **1048**. 4.
Ἀθανάσιος decurion **1048**. 5.
Ἀθηναροῦς **1065**. 25.
Αἰλία Εἰρήνη also called Seren . . . **1045**. 19.
Ἀλέξανδρος, Αὐρήλιος Δημήτριος also called A., ex-chief priest, &c. **1031**. 1.
Ἀλέξανδρος s. of Copreus **1048**. 6.
Ἀλέξανδρος s. of Didymus **1048**. 8.
Ἀλέξανδρος, Ἰούλιος Ἄ. **1045**. 15.
Ἀλέξανδρος f. of Petechon, Castor and Helene **1067**. 25.
Ἀλέξανδρος, Τίτος Μάλιος Ἄ. s. of Titus Manlius Heraclas **1036**. 2.
Ἀμε[ f. (?) of Marcus Colaenus **1045**. 14.
Ἀμμώνιος f. of Ammonius **1027**. 8.
Ἀμμώνιος s. of Ammonius and f. of Theon and Pekusis **1027**. 2, 8.
Ἀμμώνιος s. of Diogenes **1032**. 2, 6, 56, 57.
Ἀμόις **1063**. 1, 16.
Ἀμόις also called Dionysius, s. of Ptolemaeus **1061**. 1, 27.
Ἀναστάσιος, Φλαούιος Ἄ. **1038**. 11.
Ἀναστατιανός f. of Aurelius Hierax **1037**. 6.
Ἀνδρέας presbyter **1026**. 24.
Ἀνδρόνικος **1044**. 24.
Ἄνδρων **1044**. 10, 22, 23, 27.
Ἄννα **1059**. 3 (?).
Ἀνούπ **1071**. 7.
Ἀνούπ f. of Aurelius Johannes **1042**. 19, 31, 35.
Ἀντᾶς s. of Dionysius **1063**. 10.
Ἀντίπατρα, Στρατιλλία Ἄ. **1045**. 8.
Ἀντώνιος **1045**. 17.
Antonius, M. Ant. Valens **1022**. 21.
Ἀπία **1039**. 4.
Ἀπία, Κλαυδία Ἰσιδώρα also called A. **1046**. 7.
Ἄπις **1064**. 8.
Ἄπις god **1029**. 17 marg. (?).
Ἄπις f. of Pauseiris **1044**. 7.
Ἀπίων f. of Herodes **1063**. 2.
Ἀπολλοφάνης f. of Arsinous and Dionysius **1044**. 26.
Ἀπόλλων **1066**. 6 *et saep.*
Ἀπολλώνιος **1024**. 22; **1068**. 1, 30; **1070**. 29.
Ἀπολλώνιος city-scribe **1028**. 4.
Ἀπολλώνιος comogrammateus **1061**. 3, 11, 27.
Ἀπολλώνιος f. of Heliodorus **1024**. 14.
Ἀπολλώνιος s. of Heliodorus **1024**. 13.
Ἀπολλώνιος, Λούκιος Αὐρήλιος Ἄ. f. of L. Aurelius Matreas **1031**. 13.
Ἀπολλώνιος s. of Sarapion **1039**. 1, 18.
Ἀπολλώνιος s. of Scopas **1070**. 33.
Ἀπφουᾶς **1058**. 4.
Ἀπφοῦς **1059**. 4.
Ἀπφοῦς s. of Eudaemon **1048**. 15.
Ἀρακυ( ) **1044**. 22.
Arrianus, Avidius A. cornicularius **1022**. 27.
Ἀρσᾶς s. of Leon **1063**. 11.
Ἀρσινόη, Αὐρηλία Ἄ. **1070**. 1, 57.
Ἀρσίνοος s. of Apollophanes **1044**. 26.
Ἀρτεμεῖς s. of Penpauseiris **1044**. 27.
Ἀρψῆμις **1044**. 9.
Ἀρψῆμις f. of Tetseiris **1044**. 16.
Ἀσκαλᾶς **1071**. 10.
Ἀσκαλᾶς s. of Onnophris **1029**. 3, 14.
Αὐρηλία Ἀρσινόη **1070**. 1, 57.
Αὐρήλιος . . . s. of Heraclas **1041**. 5.
Αὐρήλιος Ἄγαθος gymnasiarch **1025**. 1.
Αὐρήλιος Ἀχιλλεύς also called Isidorus **1046**. 10.
Αὐρήλιος Βίαιος s. of Biaeus **1031**. 7, 28.
Αὐρήλιος Γάιος night-strategus **1033**. 4.
Αὐρήλιος Δημαρεύς **1070**. 1, 57.
Αὐρήλιος Δημήτριος also called Alexander, ex-chief priest, &c. **1031**. 1.
Αὐρήλιος Δίδυμος chief priest **1025**. 4, 24.
Αὐρήλιος Διόσκορος agoranomus **1031**. 2.
Αὐρήλιος Ἑρμανοβάμμων exegetes **1025**. 3, 22.
Αὐρήλιος Εὐριτᾶς mime **1025**. 7.
Αὐρήλιος Ἡράκλητος s. of Sarapas **1036**. 5, 42.
Αὐρήλιος Θέων s. of Didymus **1040**. 4, 41.
Αὐρήλιος Θέων night-strategus **1033**. 4.
Αὐρήλιος Ἱέραξ s. of Anastatianus **1037**. 6.
Αὐρήλιος Ἰωάννης s. of Anoup **1042**. 18, 30.
Αὐρήλιος Κοπρίας cosmetes **1025**. 5, 25.
Αὐρήλιος, Λούκιος Αὐρ. Ἀπολλώνιος f. of L. Aur. Matreas **1031**. 13.
Αὐρήλιος, Λούκιος Αὐρ. Ματρέας also called

Heraïscus, s. of L. Aur. Apollonius **1031.** 13.
Αὐρήλιος Πεκῦσις s. of Pauseiris and f. of Petenouphis **1040.** 1, 38.
Αὐρήλιος Πετενοῦφις s. of Aurelius Pekusis **1040.** 2, 39.
Αὐρήλιος Πετρώνιος s. of Marcus **1040.** 50.
Αὐρήλιος Πλούταρχος s. of Psenamounis **1041.** 3, 22.
Αὐρήλιος Σαραπᾶς reciter **1025.** 8.
Αὐρήλιος Σερῆνος **1036.** 46.
Αὐρήλιος Στέφανος s. of Heraclammon **1038.** 13, 34, 38.
Αὐρήλιος Φιλόξενος s. of Doras **1037.** 4.
Avidius Arrianus cornicularius **1022.** 27.
Ἀφροδίτη **1060.** 1.
Ἀχιλλᾶς **1064.** 1.
Ἀχιλλεύς, Αὐρήλιος Ἀ. also called Isidorus **1046.** 10.

Βελλαρεῖνος **1050.** 10.
Βησάμμων f. of Philonicus **1041.** 6.
Βίαιος f. of Aurelius Biaeus **1031.** 7, 29.
Βίαιος, Αὐρήλιος Β. s. of Biaeus **1031.** 7, 28.

C. Iulius Maximus **1022.** 15.
C. Iulius Saturninus **1022.** 19.
C. Longius Priscus **1022.** 13.
C. Minicius Italus praefect **1022.** 2.
C. Veturius Gemellus **1022.** 11. Cf. **1035.** 2.
Celsianus praef. cohortis **1022.** 2.

Γαβινία Ἰσιδώρα **1044.** 26, note.
Γαϊανός **1045.** 31.
Γάιος, Αὐρήλιος Γ. night-strategus **1033.** 4.
Γάιος basilicogrammateus **1028.** 3.
Γάιος Οὐετούριος Γέμελλος f. of Gaius Veturius Gemellus **1035.** 2. Cf. **1022.** 11.
Γάιος Οὐετούριος Γέμελλος s. of Gaius Veturius Gemellus **1035.** 1.
Γέμελλος. See Γάιος.
Gemellus, C. Veturius G. **1022.** 11. Cf. **1035.** 2.
Γερόντιος **1026.** 2, 6, 22, 23.

Δαμασαῖος f. of Varus **1020.** 5.
Δημαρεύς, Αὐρήλιος Δ. **1070.** 1, 57.
Δημήτριος, Αὐρήλιος Δ. also called Alexander, ex-chief priest, &c. **1031.** 1.
Δημήτριος f. of Dius and Diogenes **1061.** 6.
Διδυμᾶς **1064.** 1.
Δίδυμος f. of Alexander **1048.** 8.
Δίδυμος, Αὐρήλιος Δ. chief priest **1025.** 4, 24, 49, 52.
Δίδυμος f. of Aurelius Theon **1040.** 5.
Δίδυμος s. of Plas **1048.** 14.
Διογένης **1061.** 1; **1064.** 1.
Διογένης s. of Demetrius **1061.** 6.
Διογένης f. of Diogenes **1032.** 7, 10.
Διογένης s. of Diogenes **1032.** 27, 28, 36.
Διογένης s. of Diogenes and f. of Ammonius, Diogenes and Martheis **1032.** 2, 7, 56.
Διογένης s. of Papontos **1030.** 3, 21.
Διογένης also called Pausanias, f. of Sarapous also called Tadiogas **1044.** 4.
Διονύσιος **1059.** 5; **1061.** 8; **1070.** 26.
Διονύσιος also called Amoïs, s. of Ptolemaeus **1061.** 1, 27.
Διονύσιος f. of Antas **1063.** 10.
Διονύσιος s. of Apollophanes **1044.** 26.
Διονύσιος assistant of strategus **1032.** 25, 31.
Διονύσιος ex-gymnasiarch **1028.** 3.
Δῖος **1061.** 22.
Δῖος s. of Demetrius **1061.** 6.
Διόσκορος **1067.** 18.
Διόσκορος, Αὐρήλιος Δ. agoranomus **1031.** 2.
Δράκων **1057.** 1 (?).
Δωρᾶς f. of Aurelius Philoxenus **1037.** 4.
Δωρόθεος **1056.** 2.

Εἰρήνη, Αἰλία Εἰ. also called Seren . . . **1045.** 19.
Εἰρηνίων s. of Sarap . . . **1045.** 47.
Ἑλένη d. of Alexander **1067.** 1.
Ἑλλάδιος **1059.** 6.
Ἐμβητίων **1055.** 7.
Ἐπάγαθος freedman **1035.** 4.
Ἐπάγαθος imperial freedman **1020.** 7.
Ἑρμαῖος f. of Procunda **1020.** 7.
Ἑρμανοβάμμων, Αὐρήλιος Ἑ. exegetes **1025.** 3, 22.
Ἑρμίας **1044.** 17, note.
Ἑρμογένης **1070.** 53.
Εὐδαίμων **1070.** 55.
Εὐδαίμων f. of Apphous **1048.** 15.
Εὐδαίμων s. of Sarapas **1048.** 3.
Εὐριπᾶς, Αὐρήλιος Εὐ. mime **1025.** 7.

Εὐφημία saint **1038.** 23.
Εὐφημία, Φλαουία Εὐ. d. of Musaeus **1038.** 7.

Ζωΐλος **1034.** introd.; **1062.** 16.

Ἡλίας assistant **1043.** 1.
Ἡλιόδωρος s. of Apollonius and f. of Apollonius **1024.** 14.
Ἡρα[ also called Nemesianus **1045.** 30.
Ἡραΐς **1070.** 51.
Ἡραΐσκος, Λούκιος Αὐρήλιος Ματρέας also called H., s. of L. Aur. Apollonius **1031.** 13.
Ἡρακλάμμων f. of Aurelius Stephanus **1038.** 14, 34, 38.
Ἡρακλᾶς f. of Aurelius . . . **1041.** 5.
Ἡρακλᾶς also called Heraclides **1024.** 2.
Ἡρακλᾶς, Τίτος Μάλιος Ἡ. f. of Titus Manlius Serenus and Titus Manlius Alexander **1036.** 3.
Ἡράκλεια **1045.** 26.
Ἡράκλεια, Μαρθεῖς also called H., d. of Diogenes **1032.** 2, 6, 56.
Ἡρακλείδης **1069.** 7, 35.
Ἡρακλείδης, Ἡρακλᾶς also called H. **1024.** 3.
Ἡρακλείδης wine-merchant **1055.** 2.
Ἡράκλης, Αὐρήλιος Ἡ. s. of Sarapas **1036.** 5, 42.
Ἡράκλης f. of Petseiris **1044.** 19.
Ἡρᾶς **1069.** 33.
Ἡρώδης s. of Apion **1063.** 2, 15.
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Θαῖσοῦς d. of Petseiris **1044.** 9.
Θέκλα **1059.** 2.
Θεόδωρος **1026.** 22.
Θεόδωρος s. of Parit **1048.** 2.
Θερμούθιον **1069.** 14.
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Θέων s. of Hephaestion **1065.** 3.
Θέων s. of Ischyrion **1061.** 28.
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Ἰαώ **1060.** 4.
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Ἰωάννης Αὐρήλιος Ἰ. s. of Anoup **1042.** 18, 30, 35.
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Καμούλ assistant **1043.** 1.
Κάστωρ s. of Alexander **1067.** 23.
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Κιχῦς f. of Timotheus **1048.** 4.
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Κοπρεύς f. of Alexander **1048.** 6.
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Κυράναν **1042.** 20.
Κυριλλοῦς **1051.** 23.
Κῦρος scholasticus **1071.** 2.
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Λευκάδιος **1048.** 15.
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Μα[. .]αδ[ **1045.** 21.
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Μακάριος assistant **1043.** 1.
Μακεδόνιος, Κλαύδιος M. strategus **1028.** 2.
Μακρόβιος **1048.** 11, 14.
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Μάλιος, Τίτος M. Σερῆνος s. of Titus Manlius Heraclas **1036.** 2.
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Μαρθῖον also called Heraclia d. of Diogenes **1032.** 56; called Μαρθεῖς **1032.** 2, 6.
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Μαρκία Σουλπικία **1045.** 23.
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Μάρκος f. of Aurelius Petronius **1040.** 51.
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M. Antonius Valens **1022.** 21.
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Μαρτύριος, ἅπα M. πρεσβύτερος **1072.** 1.
Ματρέας **1062.** 1, 21.
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Μενέλαος **1045.** 9.
Μενίμαχος **1044.** 7.
Μενεσθεύς **1044.** 10 *et saep.*
Minicius, C. M. Italus praefect **1022.** 2.
Μουσαῖος f. of Flavia Euphemia **1038.** 9.

Νεῖλος **1050.** 3.
Νεμεσιανός **1066.** 1.
Νεμεσιανὸς Ἡρα[ **1045.** 30.
Νεμεσίων **1048.** 7.
Νίγρος **1056.** 1.
Νικα[, Τιβέριος Κλαύδιος N. **1045.** 25.
Νικήτης **1069.** 29.
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Οὐᾶρος s. of Damasaeus **1020.** 5.
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Οὐετούριος, Γάιος Οὐ. Γέμελλος s. of Gaius Veturius Gemellus **1035.** 1.
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Παλῶσις **1044.** 19.
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Παμβῆχις **1071.** 11.
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Παρίτ f. of Theodorus **1048.** 2.
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Παῦλος, Σεπτίμιος Π. riparius **1033.** 3.
Παυσανίας, Διογένης also called P., f. of Sarapous also called Tadiogas **1044.** 4.

Παυσεῖρις s. of Apis **1044.** 7.
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Παυσειρίων s. of Psenamounis **1044.** 14.
Παῶς **1048.** 7.
Πεδιεύς **1031.** 15.
Πέκυλλος **1054.** 1; **1055.** 1.
Πεκῦσις s. of Ammonius **1027.** 2, 4.
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Πετοσορᾶπις f. of Petosorapis **1029.** 18.
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Πετρώνιος, Αὐρήλιος Π. s. of Marcus **1040.** 50.
Πετρώνιος, Πόπλιος Π. Κέλερ **1023.** 1.
Πετρώνιος also called Horion f. of Penuris **1044.** 17.
Πετσεῖρις s. of Heracleus **1044.** 19.
Πετσεῖρις f. of Horus **1044.** 3.
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Πνεφερσάις d. of Onnophris **1044.** 22.
Πνεφερῶς **1044.** 2.
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Πολυδεύκης **1054.** 1.
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Σαραπᾶς f. of Eudaemon **1048.** 3.
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Σαραπίων also called . . . **1045.** 5.
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Σειρίων f. of Petseirion **1044.** 10.
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Σεουῆρος **1050.** 9.
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Σερῆνος **1042.** 32. Serenus **1042.** 34.
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Σιμίας **1068.** 21.
Σινθεῦς **1039.** 2; **1040.** 3.
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Τατιανός, Κλαύδιος T. riparius **1033**. 3.
Τεδ[.]μη (?) **1041**. 3.
Τερεῦς **1030**. 4.
Τεσαῦρις **1029**. 4.
Τετσείρις d. of Harpsemis **1044**. 16.
Τεῶς f. of Onnophris **1029**. 2.
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Τιβέριος Κλαύδιος Νικαι[ **1045**. 25.
Τιμόθεος s. of Kichus **1048**. 4.
Τιτιανός, Πούπλιος T. **1045**. 33.
Τίτος Μάλιος Ἀλέξανδρος s. of Titus Manlius Heraclas **1036**. 2.
Τίτος Μάλιος Ἡρακλᾶς f. of Titus Manlius Serenus and Titus Manlius Alexander **1036**. 3.
Τίτος Μάλιος Σερῆνος s. of Titus Manlius Heraclas **1036**. 1, 4.
Τοτοεύς **1044**. 17.
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Φακοῦνδος, Οὐωνάσιος Φ. dioecetes **1032**. 44, 51.
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Φιλόξενος, Αὐρήλιος Φ. s. of Doras **1037**. 4.
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Χαιρημονίς, Κλαυδία Χ. **1045**. 11.
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. . . ημηοῦς **1044**. 6.
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## VI. GEOGRAPHICAL.

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Ἀλεξανδρέων χώρα **1045**. 3 *et saep.*
Ἀρκάδων ἐπαρχία **1042**. 15.
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μητρόπολις τοῦ 'Οξυρυγχίτου **1032**. 7. μητρόπολις **1044**. 4.

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'Οξυρυγχίτης (νομός) **1024**. 2; **1032**. 7, 11, 26, 38; **1033**. 3; **1041**. 4.
'Οξυρυγχιτῶν πόλις **1031**. 3; **1038**. 38. λαμπρὰ 'Οξυρυγχιτῶν π. **1038**. 10. λαμπρὰ καὶ λαμπροτάτη 'Οξ. π. **1036**. 7; **1037**. 5.

'Οξυρύγχων πόλις **1024**. 16; **1028**. 7; **1029**. 5; **1030**. 5; **1032**. 2; **1035**. 5; **1037**. 11; **1039**. 2; **1040**. 4.

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πόλις = νέα 'Ιουστίνου π. **1042**. 21. = Oxyrhynchus **1033**. 5, 7, 13, 17; **1036**. 12; **1037**. 7; **1038**. 16, 22; **1039**. 5; **1040**. 5; **1041**. 5, 7; **1044**. 26; **1070**. 36 (?).
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Σειρητικός **1070**. 28.

τοπαρχία, ἄνω τ. **1031**. 6. ἀπηλιώτου τ. **1024**. 5.

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'Αλεξοῦτος **1052**. 6, 16, 27.
Ἄμηντος **1053**. 29.

Βαφέων **1052**. 10, 12.

'Επισήμου ἐποίκιον **1031**. 8.

Θῶλθις **1061**. 28.

'Ιβιών **1071**. 5, 6.
'Ισίου Παγγᾶ **1053**. 28.

Κερκεθῦρις **1052**. 15, 24; **1065**. introd.
Κερκεύρων **1052**. 1, 9, 27.
Κτοίσων **1052**. 21.

Μερ . . ς ἐποίκιον **1052**. 7.
Μεσκανοῦνις **1053**. 8.
Μουχινάξα **1052**. 4, 14, 23.

Νεσμῖμις **1053**. 21.

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Περεινοῦις **1052**. 26.
Πετεμοῦνις **1052**. 18, 26.
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Σενεκελεύ **1052**. 3, 11, 22.
Σενεψαύ **1032**. 10.
Σερῦφις **1052**. 2, 13, 20.
Σεφώ **1053**. 19.
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Σπανία **1053**. 14.
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Τακόνα **1053**. 16; **1064**. 9.
Ταμ . [.]εφ . [.][. .] **1053**. 30.
Ταμιτ( ) Τεῶς **1053**. 28.
Ταμπέτι **1053**. 15.
Ταρουθίνου **1053**. 17.
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Τερῦθις **1040**. 14.
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Φοβώου **1041**. 4.

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## (*c*) ἄμφοδα *of Oxyrhynchus*.

'Αγορᾶς Σκυτέων **1037**. 12.
Δεκάτης **1029**. 11.
Δρόμον Θοήριδος **1029**. 17; cf. **1028**. 31.
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'Ιπποδρόμου **1028**. 19.
Παμμένους Παραδείσου **1030**. 9; **1036**. 13.

### (*d*) Deme (*Alexandrian*).

Ἀλθαιεύς **1024.** 22.

### (*e*) κλῆροι.

Ἀνδρονίκου **1044.** 24.
Ἄνδρωνος **1044.** 10, 22, 23, 27.
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Θέωνος **1044.** 7, note.
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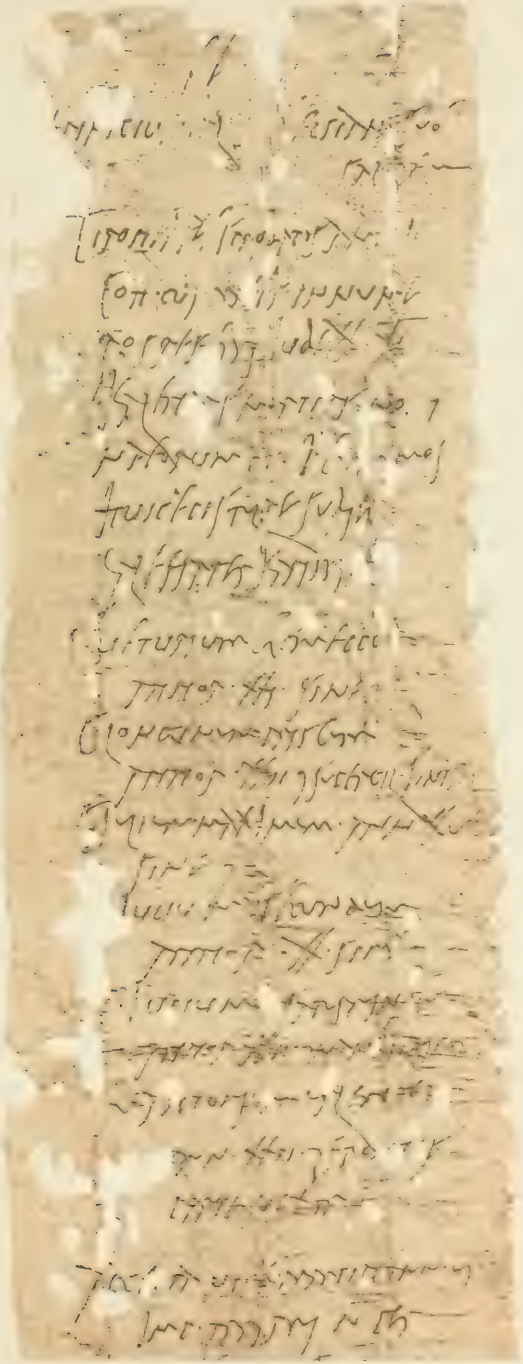

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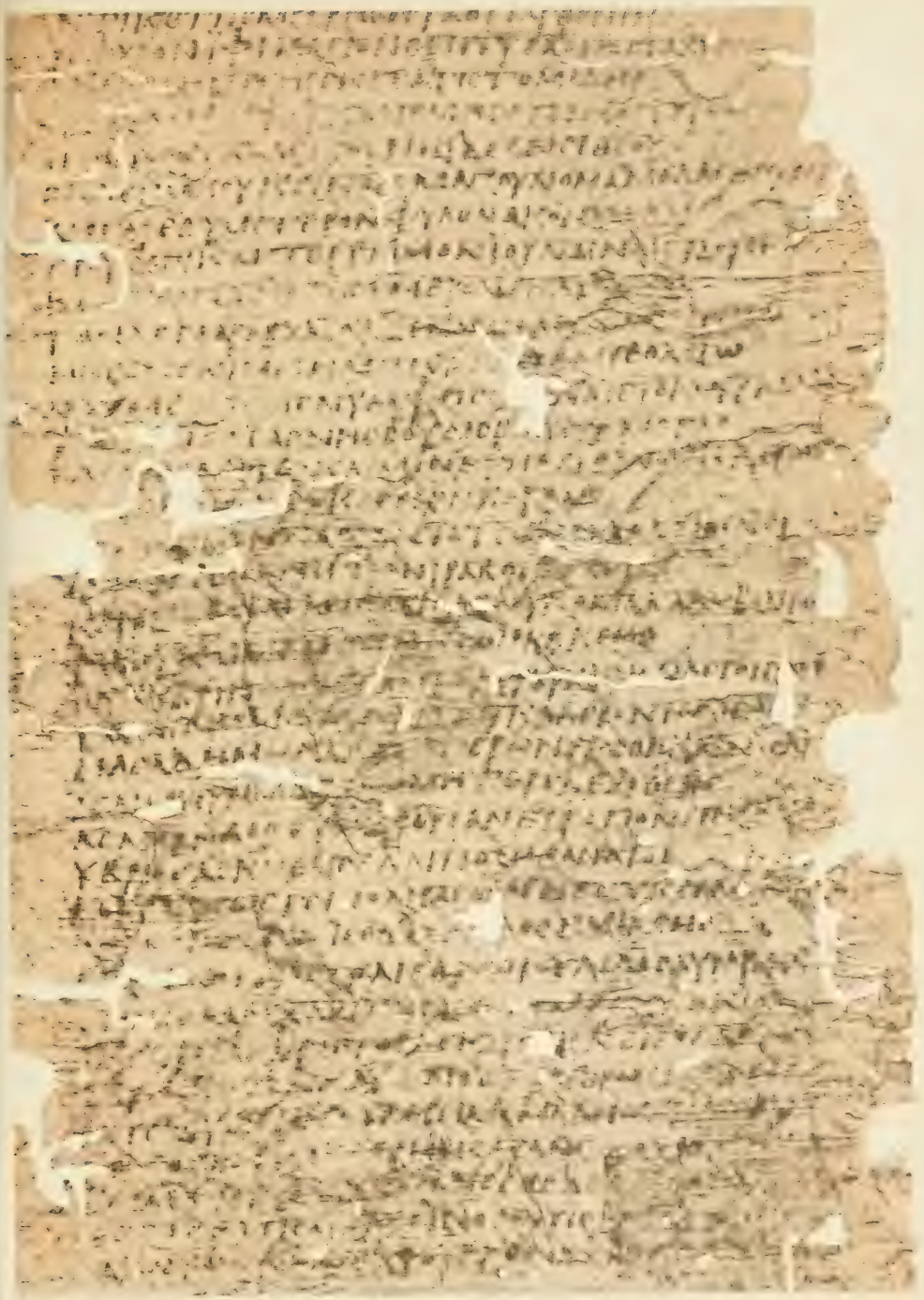
No. 1010 recto

No. 1007 recto



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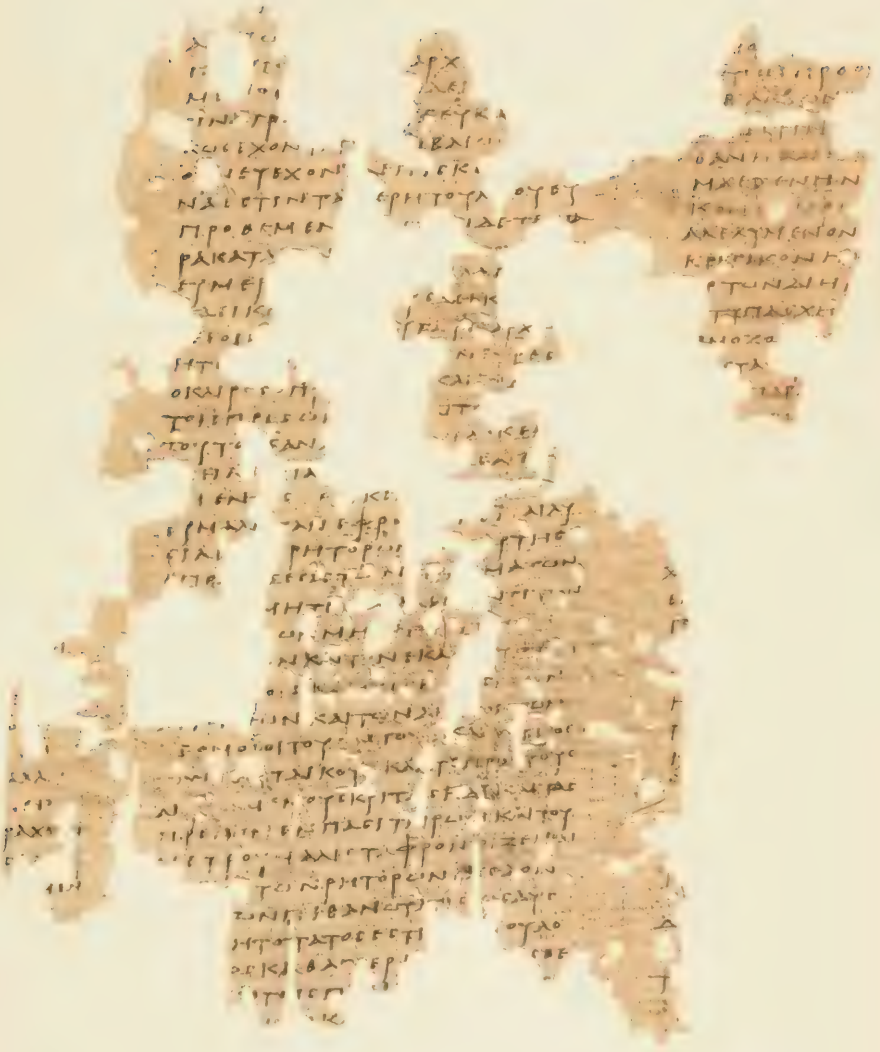
No. 1011. Fol. 2 verso



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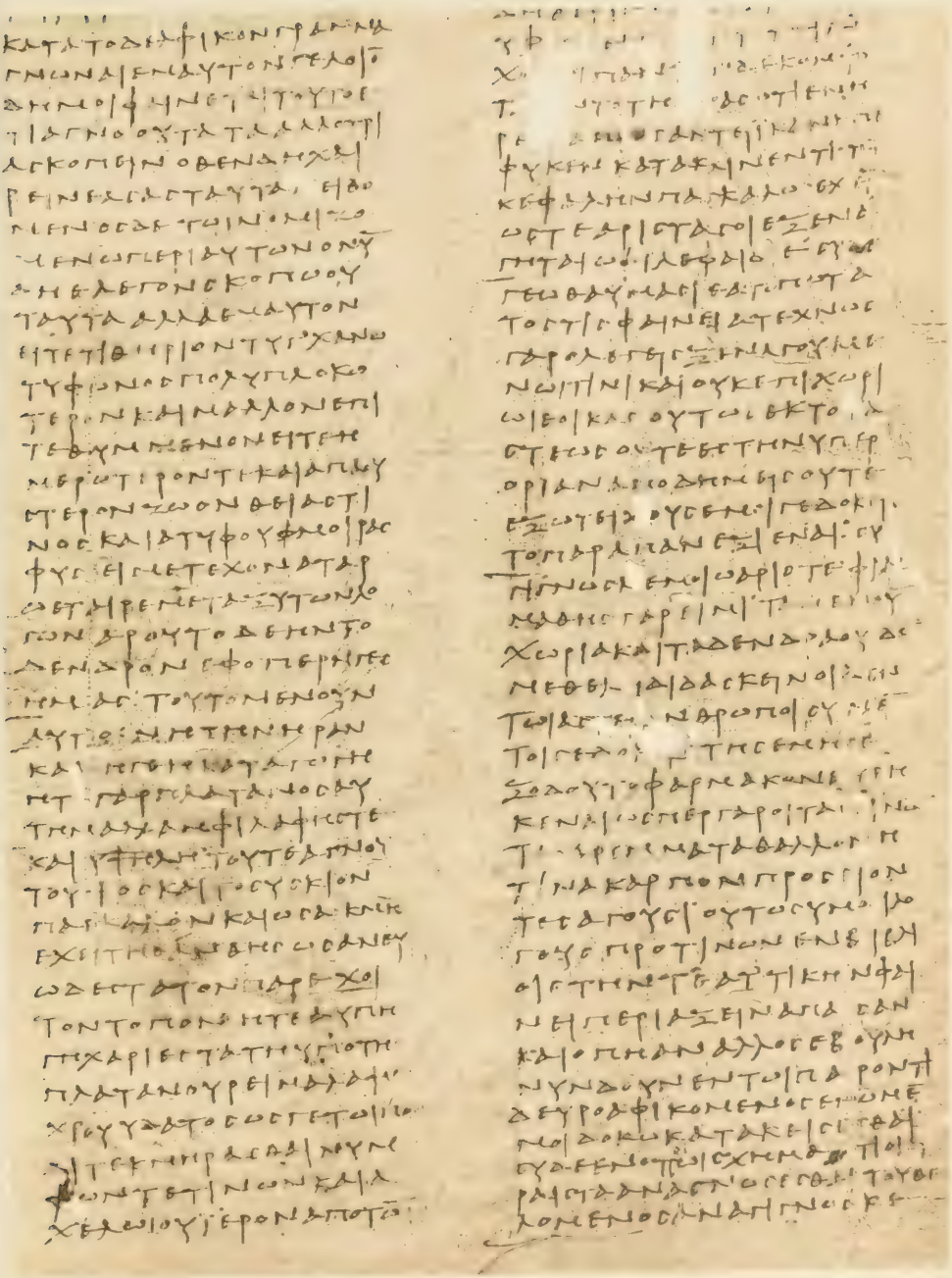

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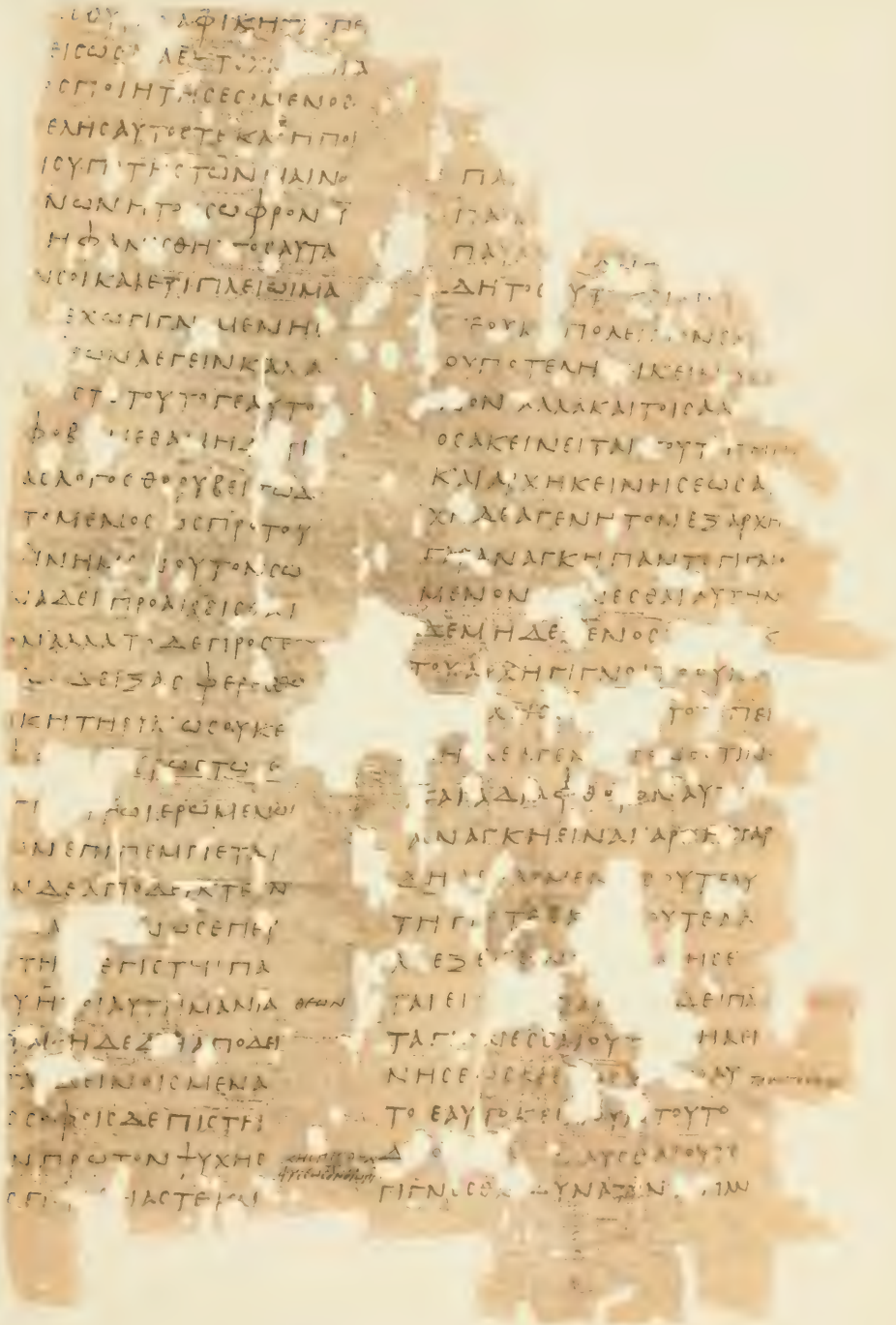

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